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**Editors**

**Edina Márkus & Tamás Kozma**

**Learning Communities and  
Social Innovations**



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# Learning Communities and Social Innovations

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# Learning Communities and Social Innovations

Edited by  
Edina Márkus & Tamás Kozma



**Debreceni Egyetemi Kiadó**  
**Debrecen University Press**

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## PREFACE

The present volume introduces the first findings of the LearnInnov Project (*Community Learning and Social Innovation*). The chapters show the theoretical frame of the research project, its first results, its methods, and its future perspectives.

The LearnInnov Project has grown from its antecedents, the LeaRn Project (*Learning Regions in Hungary, 2012-2016*). The result of the LeaRn Project was a cartographical map of the learning regions, cities and communities in Hungary. Those learning regions, cities, and communities have been studied by statistical indicators of four 'pillars' (dimensions). These were: formal, non-formal, cultural and community learning activities of the local society in the socio-territorial units (towns, settlements, habitats). The 'pillars' were characterised by statistical indicators and the statistical indicators were quantified by census data. This data was collected from all the country's socio-territorial units (settlements, habitats) and analyzed together. The main finding was that statistical data of three "pillars" largely reinforced each other - but community learning data differed considerably from others. The data of cultural learning compensate for the shortcomings of formal learning to a certain extent, although formal learning cannot, of course, be compensated. We found three learning regions in Hungary, which have already developed and a fourth one which is emerging. Our urban areas develop into learning cities. Many settlements are trying to evolve into a learning community, but they are still isolated from each other.

These were the most important results of the LeaRn Project. However, we could not analyse the transformation processes at territorial and community level. How will a territorial unit transform into a learning community? What do their inhabitants need for it? How can it be supported? These issues are addressed in the LearnInnov Project.

The LearnInnov Project aims at discovering, describing, presenting and analyzing social innovations by which territorial units might become learning communities. 'Social innovation' means grassroots initiatives that change the community and prove to be sustainable. Social innovation starts when the community is challenged from outside. Meeting the challenge community hunts for new information, knowledge, and competencies. This effort strengthens the community and becomes part of the community's identity. It is why social innovation is closely related to social learning. Without learning, there is no innovation, and without social learning there is



no social innovation. Successful social innovations create and develop the so-called learning communities.

This volume presents cases of this development. We studied cases whose statistical indices differed from what might have been expected. We went to find out why one or another statistics deviate from the rest. What we found were social innovations that have pushed the community in a new direction.

The case studies have drawn attention to some of the transformations we did not expect. Organising sports events, local music concerts, and festivals, collecting local history memories are usually the 'social innovations' that local communities and their leaders use as means and tools for developing their territorial units as 'learning communities'. These are not economic innovations, which would be unavoidable for territorial growth. But in some cases they prepare economic innovations. Not every local innovation will turn into economic innovation. Economic innovations, however, cannot start without innovative local communities.

The first chapter of the book tries to explain the relationship between social innovation and community learning. In the next chapter, we have collected some typical case studies. The closing chapter presents the method by which the cases were searched, described and analyzed.

This volume presents the first findings of the LearnInnov Project. Further results are constantly being communicated in conferences and other public forums. We try to understand the relationships among social innovation, community learning and social transformation. By doing so, the LearnInnov Project contributes to the wider understanding of social transition, since innovations in local communities form the chain through which the whole society is gradually transformed.

**Tamás Kozma**

**PART I.**  
**BACKGROUNDS**



## **LEARNING COMMUNITIES AND SOCIAL INNOVATIONS**

### **Abstract**

Social innovation as a reinvented concept is widely used and seriously contested (Bradford; Phills, Deiglmeier & Miller; Pol & Ville; Mulgan et al.; Nichols & Murdock; etc.) Following Ferguson (The Square and the Tower, 2017), the author interprets the concept social innovation as a product of the social networks (the Square) which time to time has to be stabilised by organisations (the Tower) and has to be liberated from them. Social networks are in the process of globalisation, but at the same time, they continuously separate from each other. Recent case studies in Hungary found horizontally growing networks that are vertically separated. This construction of networks helps the communities to resist top-down changes and makes them resilient against outside challenges. At the same time, vertically separated networks make it impossible for social innovations to break through and spread in space and time. The critical question of managing social innovation is, therefore, to connect vertically separated networks while securing their autonomy and ability to resist and being resilience.

*Keywords: learning community, social innovation, lifelong learning, Hungarian education, Central and Eastern Europe*

### **Introduction**

It is disputed who was the first person who talked about social innovations in the European literature, but Gabriel Tarde and Hugo Münsterberg are definitely among them. Economists generally quote Schumpeter (1930) when it comes to the origins and types of innovations. Since then many have been writing about the changing of production, service or other social practices from different aspects that can even be called innovations. (More detailed literary excavations - which are not closely related here - can be found here: Kickul & Bacq, 2012).

### *Social innovation rediscovered*

Social innovation - the concept and the process that it marks - was discovered again in the international literature in the 2000s; especially in the 2000s, many dealt a lot with it. Phillips, Deiglmeier and Miller (2008) are the most quoted of the discoverers and have been referred to their study more than a thousand times. Though social innovations surround us, we are mainly ignored them, says Mulgan (Mulgan et al., 2007). There has been much research into technological innovations - their genesis and spread - and we know a lot about innovation as the economists interpret it. The author's "connected differences" model is made up of three elements. Innovation is a unique interconnection of existing recognitions; we must exceed existing organisations when implementing innovations; new connections emerge among those who were previously insulated. Bradford (2003) considers social innovation, which he described as a controversial concept, as "continuous co-operation" "among actors of divergent activities and results the integrative and holistic understanding of challenges and solutions" (Bradford, 2003, V.) Nicholls and Murdock (2012) interpret social innovations as results of historical processes and organise them into historical-scale cycles (e.g. one of the well-known social innovations is the Industrial Revolution). Although many consider it as a blanket concept, Pol and Ville (2009) found that the notion of social innovation is crucial if it is well defined. Distinguished from economic innovations, authors recommend using the term social innovation for social and historical paradigm-changing innovations.

### *Who thinks what?*

There are various meanings of the word 'innovation'. According to Buzás and Lukovics (2015: 439), it is the responsible (i.e. in a sustainable manner) realisation of a socially useful idea. According to Nelson and Winter (1982), innovation means problem-solving whereby new knowledge accumulates on something that would not have been occurred without the problem (quotes Letenye, 2002, p. 879). Nemes and Varga (2015) say a little more. According to them, social innovation is a "new social activity aimed at solving a problem while it creates new social behaviours, attitudes, etc. ". The common elements in such and similar definitions are: novelty; cooperation that changes the individual; as well as social usefulness. Below, we interpret social innovation as such, highlighting two particularly important motions: networking and learning.

## **Innovations and networks**

### *Social networks*

Though networks of contacts have long been known in the literature, Barabási has priority (Barabási, 2003) who with his book fascinated former system researchers and, for at least a decade, social scientists as well. Findings crystallised since then on social networks (Granovetter, 1983; Ferguson, 2017, pp. 46-48) can be summarised as follows:

- An individual in the social network (community) becomes important in two respects: the individual's place in the network on the one hand, and through his weak relationships connecting the networks on the other hand. The former is well-known, the latter is a great discovery of network research.
- Social networks are organised on the grounds of similarity. However, from network research alone it cannot be found out which similarities of the members give ground. Only further research can reveal this.
- Weak relationships are the strongest ones. Being part of a network is also essential - but a network becomes important through relationships which connect it to another network.
- Networks change and transform continually. Innovations are stemming from this dynamics of the networks.
- The place of innovators in the network determines the birth and spread of innovation. Not the novelty value of the innovation counts - or it is not the only thing that counts - but the originator's location in the network.
- The role of social organisations is the fulfilment and maintenance of one-off innovations, the role of the networks is the renewal of innovations. Organisations are built up slowly but collapse hardly. Networks are vulnerable, but they are reorganised quickly. Sustainable innovations arise from the ideal cooperation between organisations and networks.

### *The market and the tower*

Niall Ferguson's known book is about the organisation and network dynamics (Ferguson, 2017). The main square, says Ferguson, is the symbol of the natural and geographical space in which the community is visible. The community lives here, in such spaces. The "cumulation" of communities, takes place in the natural sphere and becomes visible in the geographical sphere, is one of the driving forces of human development (which is somewhat different from the other conception emerged in the 19<sup>th</sup> century, but still dominating saying that production shapes society and history). This dynamics, emphasises Ferguson, has now embraced the Earth.

The growth, spread and interconnection of networks causes something – both in space and time - which is "oil to fire": the social innovation. Innovations appear to be individual accomplishments, but it is not the case right from the beginning; as the individual does not become an individual from the beginning, but it is born and grows up as community being. Innovations, ideas, creativity - which keep bouncing in human activities, spark in communication - sometimes engage with a community, become stronger and start to spread. If there are no networks - if communities are not connected - these innovations are remaining isolated, their impact remains limited, they are limited in space and time, the initiative can fizzle out, innovation can be forgotten. By exploiting the spaces of interconnected communities, however, innovation can spread like wildfire.

While the once-trendy research of learning communities (cities, regions) sparked a somewhat optimistic mood of the 1990s, experiences of the 2010s warning of conflicts, tensions, crises and catastrophes. According to Ferguson, this duality - the growth of networks and the ability to innovate and their conflict with the preservation of previous innovations - is the driving force of history. The "tower" of Ferguson's symbols is the organising ability of society; the process that it can share the activities, while the different roles are insubordinate relationships. The organising force – building hierarchies through the division of labour and power - has made the consolidation of innovations possible and their incorporation into history.

### *The space-forming power of the networks*

The space-forming power of the networks has been pointed out earlier in the Hungarian regional research. László Letenyei (2002) has come to the conclusion through two field studies that the traditional explanations of social-

spatial relations used in settlement geography (geographic division of labour, location or availabilities of services, etc.) are not the only possible interpretation of the use of social spaces, the establishment of settlement networks and settlement structures. Models that are used in settlement geography to interpret the formation of settlements do not or hardly take into account social (residential) networks within settlements and between settlements. The formation of a settlement structure can be the consequence of historical, economic or political (administrative) decisions (Ferguson might say it is "arranged from the tower"). However, in the development of settlement networks social networks play a much more important role. Based on his field studies, Letenyi explains innovations primarily as a result of social relationships (so-called stable relationships). As he writes, "In both settlements it seemed that businesses with similar profiles appeared to have a significant effect on each other, as a result of personal relationships between entrepreneurs" (Letenyi, 2002, p. 885).

## **Innovation and learning**

### *Community learning*

Another question is how innovation is born, which then spreads over the networks. What makes the learning city dynamic, why innovation "coagulates" now and then and in certain places, and in particular: how do the learning cities come together, how are they structured? The answer is the so-called community learning. Although we used other words, innovation has been introduced to other contexts (e.g. regional research), community learning is the explanation of the birth of innovations.

The notion of learning, as used here, is more of a social concept than a psychological or pedagogical one. It does not mean teaching and learning at school, as interpreted traditionally by teachers and the pedagogical literature, but as a kind of community activity (community learning). Individuals are involved as members of the community and remain part of the community as long as they are members of the community. This concept of learning does concern only to certain activities of individual institutions (neither educational institutions, nor vocational training). It is more general and includes them. This learning is accompanying the activities of the community, a criterion and basis for community activities. Spontaneous and "bottom-up"; i.e. it is not generated by the teachers, the school or the training centre (maybe controlled and managed by them), but the individual and the community into which the individual is integrated. It is not an individual psychological process (cognitive



activity), but social or social psychological. Learning - its necessity, indispensability, constraint - creates and generates teaching as an assisting, controlling and managing the activity of learning. (The changing system of learning and teaching within a group has long been known and studied by the sociology of education.)

The learning that is forced by needs is problem-oriented. A community that faces a natural or societal challenge is forced to look for and (in a lucky case) find the answer to the challenge. This is where community learning begins; this is where discoveries and innovations are popping up. While the community faces a problem, it finds out and learns how to solve it. Social innovation is born at this moment – as a momentum of community learning.

One of the apostles of this conception is Neil Bradford from Canada. In his works, the decade in which Canada's social planning has risen is visible - from the introduction of social statistics indicators to the so-called new agreements (Bradford, 2004; 2008). This series also includes a publication about "working" cities – i.e. settlements that can be renewed in themselves (Bradford, 2003). The key to this renewal is the "community-based innovation", which has seven "building blocks" according to Bradford based on the literature examined by him (Bradford, 2003, pp. 9-11). These are: local "contestants" (other literatures call them "local heroes"); equal and comprehensive participation of local actors; the culture of innovation and creativity (others call it "openness"); adequate technical and financial resources; transparency among local partners; finally, the standards with which the impacts and results. Of the innovations can be measured. Community-based innovation is also a social (community) learning process, including learning processes of residents, local administrations and local politicians. "Today's main innovation areas are learning communities. These are the smaller and larger urban area that provides the appropriate institutional base and cultural context for the development of the economy and for raising the quality of life and the standard of living of the population. Learning communities find ways to mobilise their collective knowledge and local resources: economic, educational and research institutions, trade unions and social movements; policy-makers, government agencies and committed citizens from all aspects of local life" (Bradford, 2003: 3 p).

The problem-solving ability of learning communities - which is the outcome of the process of community learning - depends on innovations, whether they are relative innovations (new to the community), or real, comprehensive, far-reaching innovations that are suitable and capable of

propagation. In such cases, learning communities are linked up to learning regions, dynamising the economy, society, politics and culture of the regions. (We had been searching for and found such learning regions in the so-called LeaRn research in Hungary, as it has been demonstrated in other researches in other countries and other parts of the world, comp. Kozma et al., 2016.)

### *Learning communities as innovators*

What has been said by quoting others about social innovations so far is very similar to what we have said in other places and other contexts about the "learning communities" (Forray & Kozma, 2013). The importance of community networking has already been highlighted by the first learning region studies (e.g. Florida, 2002). The learning city concepts (Kozma & Márkus, 2016) emphasised the specificity that in the area of the cities communities are intertwined; interactions thicken, new thoughts appear denser and faster, innovations "coagulate". What Ferguson illustrates with the city's main square, it was explored and found by territorial researches in the real-world cities and tried to use it for policy-making powers.

As can be seen from regional research, networking is one of the criteria of the forming of learning regions. Isolated innovations in cities cannot break through without some unity of the city and its surroundings; without the city being in the centre. The city and its surroundings concepts, well known from the 1970s, the ideas of the cultural city center (Forray & Kozma, 2011), the development and promotion of the cities' role as providers, the urbanization policy as the vital element in the regional development plans of the Kádár era – these are all attempts to form a development policy experiment from the same recognition: the networking of the city and its surroundings. In a previous study, Katalin R. Forray and Tamás Kozma tried to measure the spread of information with the spread of a newly published media product. They found what could be predicted, and what we have already summarised earlier. Novelties in Hungary – in former times a newspaper, nowadays many other things - started in f the capital and spread more or less along the railway lines. As the night post spread them (Forray & Kozma, 1992, pp. 139-148).

Within networking, learning region research highlighted the importance of flow and networking of information. Learning regions were developed in geographical areas, as demonstrated by many case studies in many parts of the world (Kozma et al., 2015, pp. 234-237) where the cities are were merged into the so-called conurbations (distinguishing urbanisation from the so-called urban growth, the urbanisation of an area).

### *Resilience or innovation?*

As we have emphasised, problem-solving and community learning makes a community resilient. This means - unequivocally with the literature on social resilience - a community behaviour that not only withstands the challenges it faces, but it strengthens and develops on the grounds of and in the process of resistance. Social resilience research is usually related to an environmental disaster analysing the community responses. What we added to this was community learning, whereby the community not only resists but also renews, as it receives more information and learns more (Kozma, 2017).

In this context, we emphasise the role of community learning when the community facing challenges and finds the right information, develops its responses, renews itself and its environment. This aspect of community learning is referred henceforth to as social innovation. The moment when challenged and attacked, people - with the strength of their community, based on their earlier information, involving and using new ones - find something new, unexpected and so far unknown. It is the moment of creation. It is the moment when the community is renewed. The community, through its networks and spontaneous learning process, can disseminate the new information and incorporate it into the community history.

### **The dissemination of social innovation**

#### *Innovation, diffusion, imitation.*

Economic literature explains economic growth with technical innovation (technical development), which is not sufficiently explained by the growth of capital alone. Imitation - unlike innovation - is the reproduction of technical innovations, as innovation is expensive, while imitation is cheap about still able to fulfil remaining market gaps. The so-called. 'diffusion research' did not examine the birth but the spread of innovation, trying to understand the factors that promote or limit the spread (Letenyei, 2002).

The rural development literature has been talking since the 2000s about a separate, in some cases co-operative, in worse cases opposing subsystem of development (Nemes & Varga, 2014). The theory is that the "downward" European Union rural development aids must reach out to the "bottom" communities that, through their networks, absorb, embrace, digest and, in good case, use the subsidies they need. There have been numerous analyses of good practices. But there has been even more analysis of poor practices; the latter provides more information. The relevant (rural

development) research focuses on how to optimise the cooperation of these two subsystems.

This idea scheme reinstates the research on local society, which was blossoming in Hungary in the 1980s as a preparation for the change of regime. The "local societies" re-discovered in the 1980s and related economic, sociological and settlement geographic investigations (Becsei, 2004, pp. 232-282) pointed out that the transformation of the Kádár system had already begun at the local level. Local social studies had analysed, for example, the local interests that influenced and transformed the central (party) intentions. They also pointed to the alternative political elite that had been formed and observed at the local level in the mid-1980s. For this reason, the decay of the system did not follow the way that the power (party politics) imagined and designated nationwide or county level. However, it happened autonomously, according to the logic of local politics. (If we had known this logic better, there would have been less surprise for the politicians and the elite of the regime, and the change probably would have passed off more efficiently. See Kozma, 1990).

### *Connectivity*

Therefore, the cooperating or opposing "subsystems" in the rural development had been well known in Hungary (just like elsewhere, we suspect) long before the people dealing with rural development became aware of them and tried to shape them to a paradigm. In at least one specific case (we suspect, however, that there are several more similar cases), we observed the same thing: social activities organised at different levels tried to cooperate sometimes successfully, sometimes unsuccessfully. The already quoted Ferguson (2017) described this phenomenon as the opposite of the agora and the tower (city hall, fortress, administrative centre) metaphor. Innovations appear in the social network, but they strengthen and become persistent in the administrative organisations. Sometimes one helps the other, sometimes the other way round. Conversely, however, support organisations may turn against innovations in order to stabilise; innovations and innovators, through their networks may turn against their former supporters and stabilisers, as innovations are emerging and running through the social networks.

In our inquiries about the learning regions and learning communities, we have met with the above-described phenomena again and again. The investigations that we carried out on the processes, organisation and results of community learning have revealed the local level, local communities and political events primarily; watching and analysing political actions and events at higher levels from this perspective. That is, we have discovered the local societies again, which had been found and marvelled already more than 30

years ago. In three or more decades, in the local societies of Hungary fundamental shifts, changes and transformations have taken place - just because the turnaround, the change of regime occurred. We found that the basic paradigm seemed to have remained unchanged – only it was more distinctively drawn.

The local level organisation has progressed significantly over the past three decades. There are two reasons for this: the emergence (return) of self-government in the local societies, that is, the destruction of the Kádár system and the appearance and growth of social media. The political formulation and the everyday practice of self-government not only (and not primarily) transformed the consciousness of the local people, but it made local interest groups visible and involved them into the (local) political battles. By the strengthening of the networks of local interest groups, their reinforcement and use, local politics has received a new dimension. Of course, this has been implied already in the local networks, but it was difficult to observe (local people instead felt than knew and expressed it). Self-government has made local politics visible; thus it has become manageable. We could also say that the coagulation of social networks has become observable and traceable.

The emergence of local media is another significant step in the visibility and consolidation of the community's local relationship. This could happen of course after the fall of the Kádár era (the political turn), but it was not the only reason. Another factor was the explosion of ICT after the technological embargo ended with the political turn. Supported by the economic competition, the development and strengthening of local media brought unexpected results in local networking. Almost everyone was involved and is taking part in this process; initially by replacing the radios with TVs (it was in the turn of the 1970s and 1980s), with the emergence of ICT based telephony, and ultimately by entering the Internet which happened right before our eyes. All this cut the boundaries of the regions, and make a bridge over the gaps between generations.

The fact that the local politics and the media have become public has helped the local communities by now to build their networks at their level faster. Living in a local society in certain parts of the country – in the learning regions - now offers almost the complete supply of social participation in local politics, in the collective and even in cultural life. The local elite vigorously develops its local publicity, political forums, even local ideologies. During our investigations, we have been able to observe the organisation of community networks at the local level and occasionally even their interconnections.

## *Isolation*

At the pace, however, as local networks emerge, strengthen and extend - local societies horizontally interconnect - their isolation from other networks that are organised above them and at a higher level can also be observed. The networks extend horizontally - such as provincial politics, cultural life, and even cooperatives of producers – and they regionally strengthen. At the same time, they increasingly isolated from the national networks, whose representative is Budapest. In other words, the strengthening and even globalisation of rural networks (stretching even abroad) would separate the countryside and the city, specific regions of the country (e.g. North Transdanubia and the North Great Plain), the capital and the "rural Hungary" from each other in an accelerating manner. Whether they would turn against each other, it is not the subject of the research on social networks and local societies (though it could be). All the more is the isolation. What we can observe continuously (not just in rural development policies, but in all policies), the more distinct segregation of the networks organised at different levels.

This coexistence - or let's say living alongside each other - is particularly evident in times of conflict. The above and below existence of social networks becomes explicit when they enter into contact with each other. An example of this may be if a political will organised at the national level, whether it is a development project or an electoral program, wants to override from up to down the local community-level social network by intervening in local politics. First of all, these messages rarely break through the local network, and if they do, they get a specific interpretation locally. Only the simplest, most purposeful, most simplified campaigns reach local societies, and they can quickly get a ricochet. Secondly, these "messages" and intervention attempts do not improve cooperation between different networks but instead confuse. At the local level, interventions are not desirable (neither politics nor party politics) because they can break down local organisations. The coexistence is undisturbed and manageable until there is no such communication between the levels.

Third, and last but not least, the spread of the local initiatives - though limited spatially and in time – is faster horizontally, than upwards. (Which is indicated in current political discourses when they call it "bottom-up initiative".) It is not only difficult to break through local organisations, but it is even harder to get up from the bottom. That is why it is easier to organise the networks horizontally, more or less extensively in space. The local elite lives and politicises more comfortable in the local community and local public life, than if it wanted to and could be linked to "national politics".

## *Consequences*

There are enormous advantages or slightly more severe consequences of the presence of networks being organised above and below each other. One consequence is a kind of social resistance, which can be observed concerning each nationally initiated program. The "national" messages reach their destination distorted (communication research knows it for a long time), and the actions figured out and initiated "above" result a completely different reaction "at the bottom". This resistance is not merely the reaction of the villagers to the city, the uneducated to the attempts of the more educated ones, not only the answers of the not enlightened to the experiments of awareness, as it has been thought of and written many times since the enlightenment. However, the resilience of a built-up and solidified local network to baulk potential interventions into local politics from outside. With isolation, the capability to resist is growing, as we have already known it from many studies (e.g. Street Corner Society).

Another consequence is resilience. The ability of a local community that through their successful resistance improve their politicisation, modernise their wangle and strengthen their interrelationships. On the whole, to emerge stronger from the challenge caused by interventions from outside and from above. This resilience may be right or wrong. if formed in many communities, resilience can change policies, either at local levels or even at the national level. However, the "smooth seas do not make skilful sailors" effect, if the community concerned, is in constant conflict with the outside world. Even so, the phenomenon of resilience is understood by the mutually overlapping, non-communicating networks whose "layers" make society more resistant than that of "being carved out of one piece of wood" (which is the dream of many politicians and administrative leaders).

The third consequence is *the fate of social innovations*. Innovations that are triggered locally, in response to a challenge, are spread through local community networks - but in space, time, and impact are limited. The more global the network is, the faster and striking the spread of innovations is. However, within our domestic circumstances, the wider the networks are, the more vulnerable they can be. Social innovation must, therefore, break through the local network to spread and become active. Otherwise, it remains a local innovation and local data in the history of a community.

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**Edina Márkus, Károly Teperics & Sándor Márton**

**INVESTIGATING LEARNING COMMUNITIES -  
METHODOLOGICAL BACKGROUND**

**Abstract**

Our research attempts to examine the role of learning, adult learning and community learning in overcoming disadvantages; the ways and means by which a community might break out of its disadvantaged situation; the forms of learning in the region that may contribute to development. We differentiate 4 fields of learning: formal, non-formal, cultural and community learning. This study attempts to present the methodological background. The first phase involves investigation by the indices: the area, population, migration balance, ageing index, rate of unemployment of the region (mostly township) under survey, as well as the proportion of unemployed young job-seekers, the number of enterprises in operation for 1000 residents (pieces), number of registered NGOs for 1000 residents (pieces). These indices were acquired by the data collection procedures of Hungarian statistics and are reliably available in the long run, in a time series analysis. As a second stage, taking as a point of departure the data of the LeaRn index generated in the Learning Regions in Hungary research, we attempt to describe the situation of the township from the aspect of learning. With the help of the LeaRn database the township results are compared with national averages, the standing of the settlements in the township are examined and compared to townships of similar social and economic standing. We attempt to provide an answer to the question what the similarities and differences could mean.

*Keywords: formal learning, non-formal-learning, cultural learning, methodological background*

**Introduction**

Learning (in the broadest sense of the term) is an activity which can determine the prospects and future of a region. Carrying the definition to its extremes, we might say that without learning the given region does not have a future. Moreover, we might also risk asserting that the future of any region depends upon the quantity and quality of learning carried out within it (Kozma, 2016).

The importance of the role of general erudition and different competencies (basic, key, management, citizenship competencies, etc.) has increased. Without these skills and competencies one cannot hope to realise

their professional know-how. Developing, and for some social strata, acquiring, such learning and skills is possible via adult education. This is more or less completely conducive to the fact that adult education (in the form of vocational and general training alike) is increasingly allotted a priority role in Hungary and the whole of Europe, both with respect to economics and society.

The domestic and international literature and examples both show that adult learning is not a purely economic question. The role of adult education is significant in social inclusion. Adult education makes possible for citizens to freely exercise their right to learning; lays the foundations of and supplements professional trainings, labour market and work trainings; can contribute to the social integration of strata in the most disadvantaged situation (young and adult drop-outs, people with low school qualifications, immigrants). A successful adult education programme has a positive impact on not only indices of welfare and occupation, but also health care.

### **Methodological background of Community Learning and Social Innovation research<sup>1</sup>**

This study attempts to examine the role of learning, adult learning and community learning in overcoming disadvantages; the ways and means by which a community might break out of its disadvantaged situation; the forms of learning in the region that may contribute to development. The study differentiates 4 fields of learning: formal, non-formal, cultural and community learning. Formal learning primarily includes public education and higher education. Scenes of non-formal learning include different adult education activities, e.g. trainings providing vocational knowledge or carrying a general

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<sup>1</sup> Learning Regions in Hungary Research (LeaRn) and then Community Learning and Social Innovation (LearnInnov) Research. Within the framework of the LeaRn project, we have undertaken to examine the economic, political and cultural factors of a given territorial and social unit that contribute to the development of a learning region (LR). We tried to produce a map based on the “official” statistics available to the researcher (in our case, the 2011 census), supplemented, interpreted and reinterpreted, to show how certain regions of the country can be characterized on the basis of learning activities in Hungary. We studied the learning region and learning communities partly through statistical and partly field research. Results of the research summary in Hungarian Kozma Tamás et al. 2015 Learning regions in Hungary. University of Debrecen Higher Education R&D Center CHERD-Hungary, Debrecen <http://mek.oszk.hu/14100/14182/14182.pdf> Tamás Kozma et al. 2016 Learning Regions in Hungary: From Theories to Realities, Tribun EU, Brno <http://mek.oszk.hu/16100/16145/16145.pdf>

purpose. These can be held at the workplace, adult education institutions as well as cultural institutions. Cultural learning in the broad sense includes music, media and sports. Community learning includes NGOs and their networks, partnerships, the cooperation of institutions and NGOs, social participation – political, religious activity, etc.

In the second stage of the research we investigated the ways community-based, cooperation-based innovations and social innovations appear. In accordance with Bradford (2004), Trippl and Toedtling (2008) and Kozma (2018), social innovations include new social activities that target the solution of a problem while creating new social behaviours and attitudes.

There are social statistics data available for most of the European Union member states, but not all of these have been categorised by aspects of learning and used for situational analysis, even though the joint handling of such data is necessary for preparing decisions of educational policy and social development. Furthermore, analysing individual areas to collate them with disadvantaged status or a success in learning, or acquiring good practice examples adaptable by others are even less characteristic. Our research sets itself these goals, to be attained in several stages.

Prior to investigating the case studies, we describe the social and economic situation of the region as well as the status of learning on the basis of indices for learning. We give an overview of the selected region's and township's socioeconomic standing based on the Central Statistics Office database, the TEIR (National Regional and Spatial Development Information System) database as well as the database generated by the Learning Regions in Hungary research (LeaRn) index.

This study attempts to present the methodological background.

*The first phase* involves investigation by the indices: the area, population, migration balance, ageing index, rate of unemployment of the region (mostly township) under survey, as well as the proportion of unemployed young job-seekers, the number of enterprises in operation for 1000 residents (pieces), number of registered NGOs for 1000 residents (pieces). These indices were acquired by the data collection procedures of Hungarian statistics and are reliably available in the long run, in a time series analysis.

*As a second stage*, taking as a point of departure the data of the LeaRn index generated in the Learning Regions in Hungary research, we attempt to describe the situation of the township from the aspect of learning. With the

help of the LeaRn database the township results are compared with national averages, the standing of the settlements in the township are examined and compared to townships of similar social and economic standing. We attempt to provide an answer to the question what the similarities and differences could mean.

The LeaRn index is a special tool related to learning. To generate it we have used various international research precedents: CLI<sup>2</sup>, based on Jacques Delors' (1996) concept, and ELLI<sup>3</sup>, based on the latter, as well as the indices of DLA<sup>4</sup>. These were used as basis for the so-termed LeaRn Index (LI), a complex Hungarian index (Kozma et al., 2015).

The Composite Learning Index (CLI) was developed by Canadian researchers (Canadian Council of Learning) examining the problem of the assessability of "life-long learning", and this indicator and assessment system is suitable for measuring learning activity on the national, regional, microregional and settlement level. The Composite Learning Index (CLI) (Lachance, n.d.) identifies 17 indicators and 24 indices for measuring life-long learning. All of these are based on the four pillars of the concept of learning developed at a UNESCO international conference: (1) learning to know; (2) learning to do; (3) learning to live together; (4) learning to be (Kozma et al., 2015: 21). The statistical data used for generating the indicators have the following features: they describe all of Canada; are available on a regional and/or territorial level; are generated based on regular data collection and are from reliable sources (Canadian Council of Learning, 2010).

The European Lifelong Learning Indexet (ELLI) has been developed after the model of CLI in 2008 by the researchers of German Bertelsmann Foundation, creating Europe's first complex LLL indicator (Hoskins, Cartwright & Schoof, 2010). ELLI is only one – albeit rather important – part of the European Lifelong Learning Indicator project. Similarly to CLI, ELLI is also based on the four pillars of learning (education; work and learning at home, in everyday life; learning in a community), and measures LLL activity with the help of 17 indicators and 36 indices on the basis of data from 23 European countries. The goal is to be able to make international – and where possible, regional – comparisons with respect to the four pillars of learning to explore the status of LLL. CLI can be used for analyses on a national, regional, microregional and settlement level, while ELLI is suitable for national and –

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<sup>2</sup> Composite Learning Index (CLI)

<sup>3</sup> European Lifelong Learning Indicators (ELLI)

<sup>4</sup> Deutscher Lernatlas (DLA)

less for – regional analyses.

The learning atlas created by German researchers, Deutscher Lernatlas (DLA), should not be regarded as simply a spin-off of the ELLI research (Schoof et al., 2011), but also the review of the concept of learning regions. ELLI is significant because it was the first European survey which attempted to measure the existence and extension of life-long learning and learning regions. DLA is a further development of that including its 4 dimensions (institutional learning; workplace and professional learning; social or community learning; personal learning) and 38 indices.

The goal involved in our attempt at an index and data processing for Hungary based on settlement series data was to represent the relationship of Hungarian settlements to learning. We were looking for those settlements, settlement complexes and regions which have learning data (formal, non-formal, cultural and community learning) in the broad sense (e.g. school qualifications) and opportunities (e.g. institutional network, accessibility) which are significantly better (or worse) than the national average.

Based on expert opinions (Kozma et al., 2015; Juhász, 2015; Engler et al., 2013; Benke, 2013; Forray & Kozma, 2014; Teperics, Czimre & Márton, 2014), we have selected 20 indices that (according to our judgment) would be suitable to represent the phenomena.

Our approach is closest to the training principles of CLI, as it emphasises regionalism, and its results are suitable for national, regional, microregional and settlement-level analysis as well. A task of key importance is to represent the given phenomena via indicators and accessible data. In the case of Canada, a country with broad administrative limits, this includes 4500 settlements, while in Hungary we have over 3200 area units, so we were provided with a suitably detailed picture. Due to the characteristics of statistical data collection (data are aggregated from settlement level toward greater administrative units) this provides an opportunity for the finest kind of analysis. During processing we consistently used the same type of area units.

When selecting the target group for the phenomenon to survey, similarly to the indices of CLI and ELLI, we decided to jointly use settlement-level data for individuals and institutions. We cannot access data from informative family data collection (CLI) and information on quality of work (ELLI) with respect to the total populace and all settlements in Hungary, and thus other parameters (of similar content) had to be substituted for them. All the precedents listed as methodological models (CLI, ELLI, DLA) had such

solutions. In addition to indicators of the populations of settlements (e.g. proportion of graduates) there are data on institutions (e.g. accessibility) and on family spending. In our case combination of the settlement's population (as a group) with institutional data seemed to be useful for representing attitude to learning on an area basis. The data from informative family data collection (CLI) and information on work quality (ELLI) can't be accessed for the total population and all settlements in Hungary, thus other parameters (of similar content) had to substitute for them.

It is generally true that at the time of choosing the indices data collection seriously hindered the work. Only data collected on a national and settlement level could be used. Without the possibility of collecting comprehensive data we were often forced to compromise, and instead of certain indices, which we deemed good or better, we had to use central data from KSH and other sources (cultural statistics, OSAP 1665, etc.). The possibility of better representing the phenomena through own data collection was restricted to regional processing work of the 'deep boring' type.

The accessibility of data also delimited the period under survey. The majority of detailed and accessible settlement series data in Hungary are connected to the census, thus analysis for all indices was carried out with data from 2011.

Data used to analyse the characteristics of groups (populations) and institutions (institutions in the settlements) can be grouped as follows, as a result of collating the existing methodology (CLI, ELLI, DLA) with the accessible data: used without change, usable with changes, data to be substituted for. The indices have been ordered in a table by statistical methods.

Table 1: Pillars and indices of the LeaRn index

<i>Pillar I</i>	<i>Pillar II</i>	<i>Pillar III</i>	<i>Pillar IV</i>
Institutional/formal learning	Non-formal learning	Cultural learning	Social activity/ community learning
Proportion of people without any completed years of school out of a population of people over 10	Number of registered adult education institutions for 1000 residents	Number of cultural institutions for 1000 residents	Religious activity (number of believers for 1000 residents)
Proportion of people with at least completed primary school studies out of a population of people over 15	Number of accredited adult education programmes for 1000 residents	Local media (TV, radio, printed press) for 1000 residents	Proportion of NGOs for 1000 residents
Proportion of people with at least secondary school qualifications out of a population of people over 18	Proportion of people completing adult education courses out of the total population	Proportion of regular participation in cultural forms	Proportion of minority local governments for 1000 residents.
Proportion of graduates out of a population of people over 25	Proportion of people enrolled in/completing adult education courses.	Rate of participation in cultural events	Migration balance (2001-2011).
Accessibility of central settlements (time travelled to microregional, county and regional seats)	Proportion of people participating in subsidised/non-subsidised adult education courses.	Proportion of people with cable Internet access of at least 30 Mgps band	Political activity (Voting in parliamentary elections).

Source: Teperics, Szilágyiné Czimre & Márton, 2016, p. 246

All of these serve as the basis for investigating the individual cases of settlements and choosing the cases themselves.

*In the third stage*, to better understand the phenomena, we carry out field study and investigate cases. To use Kvale's (2005) metaphor, like travellers we explore the phenomena, observe, discuss, query, interpret and generate data based on these. A story takes shape from the information



received. We intend to acquire information on the local processes by qualitative methods (field study, case study, semi-structured interviews).

The main question is what fields of learning there are in each region and how they contribute to development. What networks, what partnerships exist for innovative initiatives? What are their characteristics?

In accordance with local features, researchers investigate different learning activities (focussing on formal learning; exploring elements of cultural learning; concentrating on cultural activity and NGOs in the fields of cultural and community learning). But the base concept is the same: how learning can contribute to the catching-up and development of a region, what community life and community learning mean for the improvement of a region.

Researchers explore definitive cases for the given settlement. These appear in different areas – depending on the focus of study –, e.g. sports, church communities, social provision, culture and art. In relation to examining the cases the following questions are asked: What area, areas does the case affect as a development? Who do the activities concern, who do they serve, for whose interest are they performed, e.g. participants, collaborating partners, end-users, decision-makers, supporters? What are the goals of the activities, what are their scopes of impact? What conditions are needed for these activities? How can they be sustained in the long run? What conclusions can be drawn from them? How can they serve as examples?

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## **PART II.**

### **CASES**



**Tamás Ragadics & Éva Annamária Horváth**

## **FORMAL EDUCATION AND COMMUNITY LEARNING – THE CASE OF DRÁVAFOK**

### **Abstract**

Sellye district in the south area of Baranya County is one of the country's marginalised regions characterised by small villages. The number of local workplaces has dropped dramatically following the change of the regime, and the opportunities of commuting have become limited as well. The structure of village societies has changed: the educated and young residents have moved away, the proportion of disadvantaged population has increased, and ethnical segregation is high.

The aim of the study is to present how local innovations, the elements of cultural and community education can complement the formal framework. Drávafok, which was chosen as the site of the case study is a typical microcenter in historical Ormánság region, however, it can also be considered special due to its religious primary school and active cultural life. The statements of this study are mainly based on the data of the Central Statistical Office and the database of the LeaRn research. Regarding the local case study, our work was supported by a questionnaire study and by experts' interviews. Our results indicate: the role of the local educational and cultural institutions is not only significant because of their specific function. In addition to their power in organising the community, they retain a key class, significant in organising the life of the settlement.

*Keywords: cultural learning, community learning, local society, Ormánság, segregation*

### **Introduction**

The local communities of the Hungarian countryside – due to the heterogeneity of the local problems – may react to challenges with different responses and strategies, with the varied set of instruments of social innovation. Handling conflicts is especially difficult in lagging regions of eroded social structure and scarce resources where the efficiency of external assistance is weakened by the disorganised nature and inactivity of local societies. The Sellye district is one of the country's marginalised districts characterised by small villages: the appropriate local services are missing, transportation is ponderous, there is a high rate of unemployment, segregation is prominent.

The aim of the study is to present how the elements of cultural and community education can complement the formal framework. Drávafok, which was chosen as the site of the case study is a typical microcenter in Ormánság, however, it can also be considered special due to its religious primary school and active cultural life. In our study – at regional level – we mainly used the data of the Central Statistical Office and the database of the LeaRn research. Regarding the local case study, our work was supported by a questionnaire study and by experts' interviews. Our results indicate: the role of the local educational and cultural institutions is not only significant because of their specific function. In addition to their power in organising the community, they retain a key class, significant in organising the life of the settlement.

### **The role of learning and local communities in rural regions**

In the world of lagging small settlements, learning has a special importance: in overcoming the disadvantages which feed on each other, adaptation and innovation play a significant role. The key of solving the problems is constant renewal, the modernisation of knowledge and methods. The monography entitled *Learning Regions in Hungary*, published in 2015, presents the features of the different regions through a method based on four pillars. The pillars of formal, informal, cultural and social education each signify an index constituted from five measures. These complex indicators are suitable to help us create an image of the learning habits – taken in a wider sense – of the different regions.

In the countrified regions located far from economic centres – in relation to outward migration – the factors constituting the basis of traditional local communities are weakened (e.g. workplaces, work opportunities, institutions and services). A significant proportion of the residents live at a life standard lower than the national average and have poor ability to assert their interests. In order to expand the socially expected possibilities, a significant proportion of the motivated population moves away from the region or is oriented towards the central settlements (concerning outward migration, using services, consumption, usage of spaces). This process undermines the organisation of local societies. Following the weakening and disappearance of the traditional communities, the chances of forming a new type of commonality of interest diminish; there are few active citizens, and the factors acting against the forming of local groups are strong (the lack of community

and information points, the strength of connections outside the settlements, etc.). The organisation of the local society and the ability and efficiency of using the local resources are highly significant with regard to the development of rural regions. Immaterial factors, in addition to material assets and physical factors (e.g. environmental resources), also constitute a part of the complex concept of „territorial capital” used in regional and settlement development and providing a basis of economic growth (compare to Jóna, 2013, pp. 30-51). Among the latter, the values of solidarity, connections, mutual assistance and community cooperation play a significant role, in the lack of which, even with the considerable concentration of development resources, only limited results can be achieved. Only an innovative community committed to learning is capable of activating the above-mentioned factors. Expanding the force of learning in “shaping territories”, coordinating the elements of knowledge, the integration of sub-factors providing the background of comprehensive learning can be a task of special importance in the rural regions of fragmented settlement and institutional structure (compare with Kozma, 2016).

### **The description of the Sellye district**

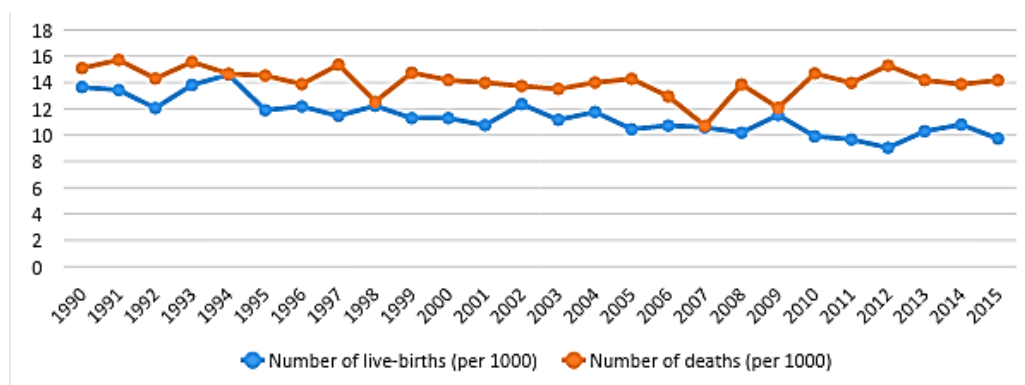
In the small settlements of the regions located far from the hubs of economic development and characterized by small villages the proportion of those living in poverty is high and segregation is prominent. András Balogh (2008), in his work examining the level of development and differentiation of small villages, not only taking into consideration the demographic, economic and financial conditions, but also the indicators of tourism, transportation and quality of life, states: „*Only two counties contain circles of small villages in the worst condition: Borsod-Abaúj-Zemplén and Baranya.*” (Balogh, 2008, pp. 73-74.) According to the result of his cluster analysis, nine of the 20 most underdeveloped Hungarian small villages are located in Baranya county, and among them 5 small settlements can be found in the Sellye district, situated in the Drava plane (Lúzsok, Marócsa, Okorág, Piskó, Sósvertike). In addition to the few aged villages of low population there are several small settlements of young age structure, and with a higher proportion of Romani population can be found in this category. The Sellye statistical micro-region covering most of the Ormánság region has the third worst economical-social indicators among the micro-regions of the country (Government Decree, 311/2007).



The economic and demographic situation and possibilities of the Selly district were mainly shaped by the trends connected to the changes in the spatial structure of the country after the change of the regime (compare with Beluszky & Sikos T., 2008). The marginalisation of the regions of peripheral areas characterised by small villages intensified. The proper local services are missing, transportation is ponderous, there is a high rate of unemployment. The outward migration of active, qualified, young population is accompanied by the inflow of deprived classes.

The number of deaths – corresponding to the national average – is higher than that of births, however, fertility is not lower than the national average despite the outward migration of young people.

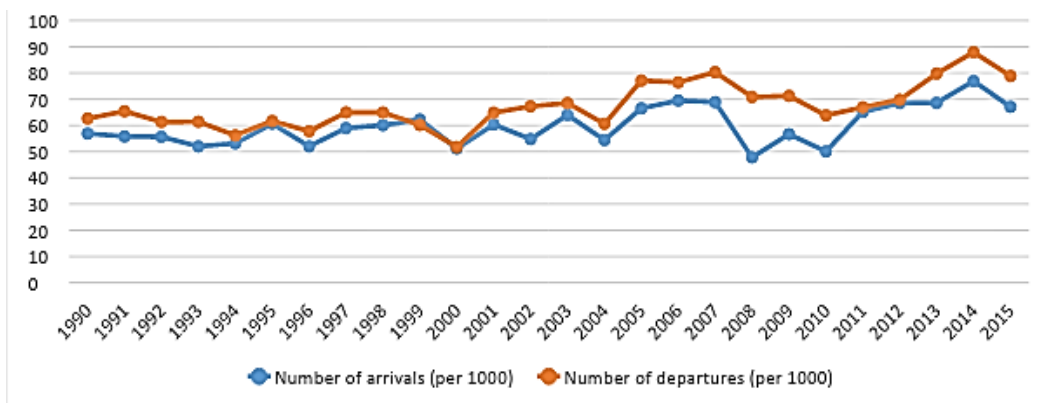
1<sup>st</sup> Diagram: Number of live-birth and deaths per 1000 inhabitants between 1990 and 2015



Source: Hungarian Central Statistical Office, author's construction

The balance of migration in the Sellye district has always been in the negative since 1990 until today. The migration margin was only positive once, in 1999, when it was 2,12. The rate of outward migration projected to 1000 persons reached its peak in 2014, with a value of 87,94, and the proportion of inward migration in the examined period also peaked in the same year, with 76,93.

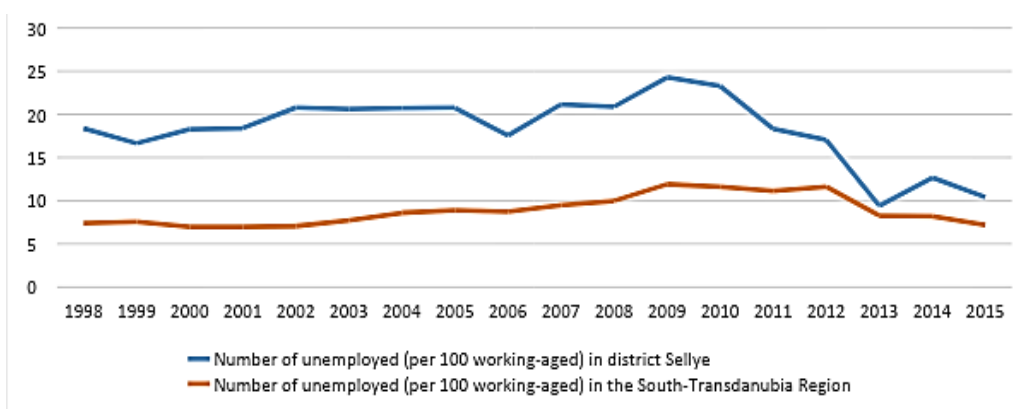
2<sup>nd</sup> Diagram: Sellye district: number of arrivals and departures due to internal migration per 1000 inhabitants between 1990 and 2015



Source: Hungarian Central Statistical Office, author's construction

Unemployment is a serious problem in the Sellye district. The proportion of the unemployed projected to 100 active-age persons only exceed that of the South Transdanubia region in the regions of the Northern Great Plain and Northern Hungary. The values of the Sellye district exceed those of the whole region. In 2009, following the economic recession, the proportion of the unemployed was 24 out of every 100 active-age persons, while the regional average in the same year was 12. In 2015 the proportion was 10 unemployed per 100 employable persons in the district, while the regional proportion was 7.

3<sup>rd</sup> Diagram: Number of unemployed per 100 working-aged inhabitants between 1998 and 2015



Source: Hungarian Central Statistical Office, author's construction

In the majority of the villages, the under-resourced local governments have typically used up their reserves, sold their lands and have gradually closed down their institutions. The more highly qualified, more motivated residents leave the settlements: as a result of the negative migration trends the social structure of disadvantaged villages is eroded, the proportion of deprived groups increases (compare with Ladányi & Szelényi, 2004; Ladányi & Virág, 2010, pp. 725-736). The local intelligentsia is missing, the level of education of locals is low. There are no active participants who could form the basis of possible development projects; the number of „authority figures” is low. Prior to the change of regime, the majority of the residents of the district commuted to the nearby municipal centres (Pécs, Siklós, Szigetvár). Due to the changes in the economy and the decrease of workplaces, the possibilities of commuting were also reduced: *„today significantly fewer of the residents’ area of movement exceed the boundaries of the micro-region than in the period before the change of regime.”* (Rudl, 2009, pp. 252-253). In case of those living in lagging regions, the frequency of contact and communication with external groups decreases, and the isolation and marginalization intensifies. A moderate level of residence tourism can be observed (mainly Dutch and German immigrants have purchased holiday homes) in some traditional small settlements of pretty villagescape (e.g. Sósvertike). However, the process of migration resulting from the characteristics of the settlement’s decline brings important changes: the poor are forced out of the towns and villages of higher status, and move into the villages of the micro-region.

The important realization of Julianna Boros, who carried out an interview examination in the Vajszló micro-region (Boros, 2011, pp. 97-111) is that outward migration does not affect the whole of the non-Romani population, a narrow local elite remains, who typically have been connected to the given settlement for generations, and who still hold important local positions (roles in the local government or as entrepreneurs) This local elite provides the formal and informal leadership of the village, even in the case of settlements with a mainly Romani population.

The paternalistic strategies characteristic of both state and local government levels further limit the possibilities of dealing with the problems locally (Ragadics, 2012, pp. 39-48). Due to the above-mentioned factors, the conditions of families living in peripheral areas are determined by a complex set of difficulties and conflicts, limiting their possibilities and undermining the chances of social mobility – even for the next generations. On the whole, it can

be stated that the negative factors determining the external environment of families living in the settlements of the Ormánság are interconnected: they have partly used up their natural resources (e.g. selling or long-term leasing of arable lands to economic operators outside the settlement), or, due to the lack of capital, they cannot utilize them (lack of touristic infrastructure). The number of economic units, businesses is low, local work opportunities are scarce, and there are no workplaces nearby corresponding to the qualification and conditions of the population that could be reached through commuting. Local infrastructure is underdeveloped, the standard of services is low, and the settlement is not sufficiently exposed in terms of transportation.

At the time of the change of regime 6 farming cooperatives and a state farm operated in the region. These units employed approximately 1400 persons (compare with Domokos et al., 2012, p. 26), today the number of those employed in agriculture is only a fraction of the above. The possibilities of watermelon production, previously operated in the framework of second economy, have also become limited. No registered businesses operate in a number of the villages (e.g. Hirics, Kákics, Lúzsok, Marócsa, Sámod). The industrial park established in 2002 in Sellye, the central settlement of the region, is unused. The unemployment rate is two and a half times bigger than the national average (it was 27,3% in 2012 in the Sellye micro-region). The proportion of families with children without any family members in employment is 13% (Health Promotion Action Plan... 2013, pp. 12-13).

The agricultural nature of the region is strengthened, in addition to the lack of industries, by the farming traditions of growing produce for self-supply and for the marketplace. The weaknesses of agriculture however do not fully enable the utilization of the possibilities of agricultural work. The proportion of the traditional farmer population is decreasing, the group is typically constituted by elderly people. The majority of arable lands have been transferred to external owners in the course of privatization, the scale of land consolidation is high. This feature provides the basis for the dominance of extensive, large-scale, monocultural farming currently characterising the region, and weakens the possibility of applying methods adapted to the environment which were traditionally typical in the Ormánság. In this traditional agricultural region, the proportion of agricultural businesses (14,3%) is three times higher than the national average, however, the services sector and industry are far behind the Hungarian average (Domokos et al. 2012: 25-26.). In recent years beekeeping has become a significant agricultural sector

in the Ormánság region.<sup>5</sup> In addition to family apiaries serving as a way of supplementing income, one of Hungary's largest plants producing honey and apicultural products, the Fulmer Családi Méhészet Kft is located in Drávafok, in the Ormánság. 32 persons are employed at the Drávafok site of the plant, and it has an annual revenue of approximately 600 million HUF.

The scale of commuting is still significant, although it is negatively influenced by the difficulties of transportation resulting from the fragmented settlement structure and from the layoffs connected to the most recent recession period. Being located near the border but not having a border crossing point leads to further isolation. A further problem is posed by the fact that local production and consumption are separated: the poorer residents can only afford the basic commodities, while the wealthier consumers prefer shops in cities. Money flows out of villages, and the proportion of entrepreneurial investments is low. (Reményi, 2009, pp. 144-145).

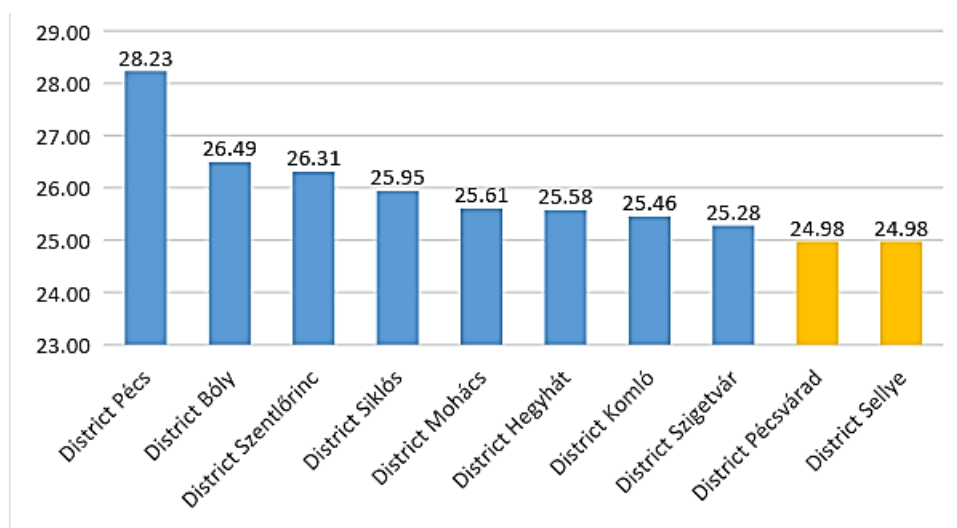
### **The Sellye district in the light of the LeaRn database**

The complex indicators of the pillars of the LeaRn database show significant differences in the various districts of Baranya county. The Pécs district stands out among the ten districts. The district with the county seat in its centre has obtained this position due to its several institutions, however, it only shows significant advantages along the first and third pillars. Compared to the other districts, it is behind them in terms of informal and social education.

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<sup>5</sup> In addition to family apiaries serving as a way of supplementing income, one of Hungary's largest plants producing honey and apicultural products, the Fulmer Családi Méhészet Kft is located in Drávafok, in the Ormánság. 32 persons are employed at the Drávafok site of the plant.

4<sup>th</sup> Diagram: LeaRn-index of Baranya county's district



Source: LeaRn database 2016, author's construction

In the case of the first two pillars, the Sellye and Pécsvárad districts reached the lowest values. The same can be observed in the case of the complex indicator. Concerning the cultural learning index, they also have the same value, which places them in the middle, while in the case of the index of social learning they take the highest position, also with equal values.

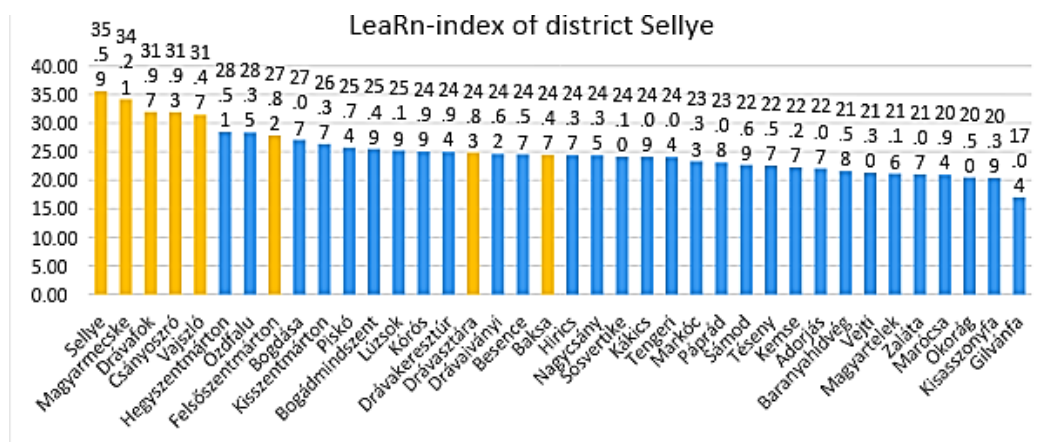
In the development plan for 2013-2018 concerning Baranya county, issued by the Educational Authority, the capacity of each educational institution of the district exceeded the scale justified by the numbers of children. The Sellye school district consists of seven institutions and nine school-sites. Out of the seven institutions, only one is not maintained by the state (and within that category, by the KLIK), that is, the primary school of Drávafok, which is maintained by the Reformed Church. The other institutions are located in Baksa, Bogádmindszent, Csányoszló, Drávasztára, Felsőszentmárton, Magyarmecske, Sellye and Vajszló. Kákics township is the only settlement in the district where a secondary school is operated. The institution is maintained by the Dharma Gate Buddhist Church (Development plan, 2013, pp. 517-527).

Out of the 38 settlements of the district, in addition to the above-mentioned ones, Gilvánfa, Tésény, Hegyhátszentmárton and Bogdása have populations over 300, the rest of the settlements have lower numbers of residents. Sellye has the highest number of residents in the district (2 873

persons), followed by Vajszló and Felsőszentmárton, which have populations exceeding a thousand people.

The following diagram shows the values of each pillar, and separate colours highlight the settlements where an educational institution/school-site is operated. It can be observed that the settlements with these institutions reach higher values concerning the complex indicator.

5<sup>th</sup> Diagram: LeaRn-index of Sellye district



Source: LeaRn database 2016, author's construction

The following table compares the average of the pillars of the Sellye district and the national average. The indicator of formal education highly depends on institutions thus we receive an image similar to the complex indicator. It falls behind the national average by 4,5 points.

Table 1: Learning of Sellye district

	<i>National mean</i>	<i>Mean of Sellye district</i>
<i>Formal learning</i>	61,85	57,32
<i>Informal learning</i>	8,84	4,34
<i>Cultural learning</i>	8,78	8,71
<i>Social learning</i>	28,38	29,53

Source: LeaRn database 2016, author's construction

The indicator of informal learning reaches a value that is capable of being represented only in the case of 11 settlements. Educational institutions operate

in seven of these settlements. This is also typical at a national level. Out of the 3152 settlements, 1444 do not have an institution of adult education available for the population, offering adult education programmes, and the proportion of those completing these courses is also very low.

The indicator of cultural learning is less sensitive to the existence of educational institutions, although in the case of smaller settlements these still play a significant role, as they frequently fulfil the function of the sole cultural centre. This indicator is not far behind the national average, although it is worth setting it against the cultural learning index of Budapest, which is higher than any other settlement, being 34,61, thus the difference is more prominent. Only less than one third of the country (844) has a value of over 10 points.

However, the value of community, social learning even exceeds the national level. This includes the indexes concerning political activity and religious life. Here, in the ranking of the settlements according to this indicator, it is visible that the settlements that operate educational institutions do not have an advantage.

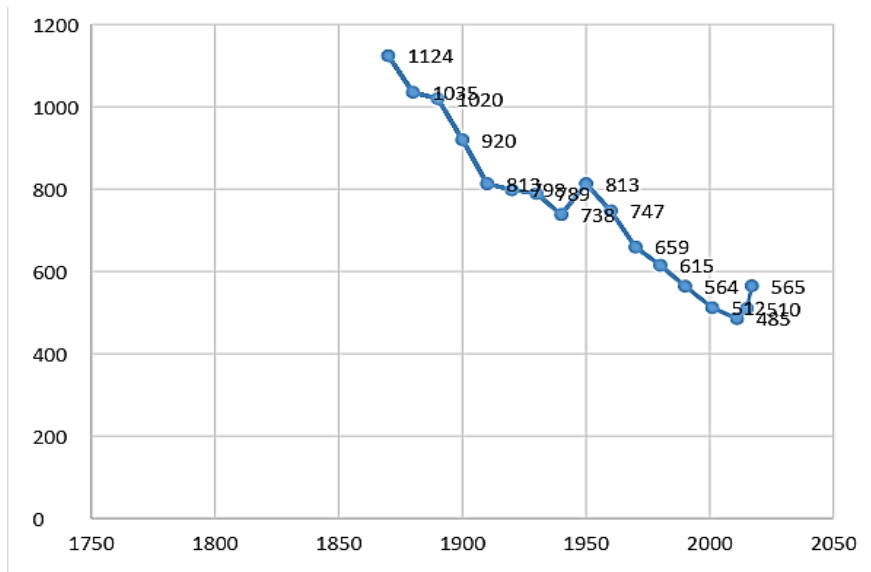
## **Drávafok – the characteristics of local learning**

### *The general description of the settlement*

Drávafok is situated in the south-west of the Sellye district, near Somogy county. Its current population is 499 (HCSO, 2017). According to the decennial survey of the population census, the number of the resident population showed a decreasing tendency from 1870 until the 1940s. The effect of the Ratkó-period can be observed here as well, the positive change on the line chart lasted for a decade, then it began to decrease again.



6<sup>th</sup> Diagram: Drávafok's population between 1870-2017



Source: Hungarian Central Statistical Office, author's construction

Forces of opposing directions underlie the demographic changes: the previously strong farming cooperative centre lost the majority of its workplaces following the change of regime. Beside the outward migration of youth, inward migration also became characteristic. The advantages connected to the small centre function of the settlement (school, kindergarten, commercial units) are attractive for the residents of lagging villages which do not have institutions. The rate of unemployment is substantial, however the public employment programme, which can be considered various in the regional conditions, provides serious help for the more unqualified groups. The ethnic composition of Drávafok is mixed. As a result of its location near the border, the settlement has residents of Croatian and dual identity. In addition to the Croatian minority, the Romani population is present, and according to the interviewed local residents, its proportion is approximately 50%.

Religion also plays an important role in the township which traditionally has Reformed roots. The Reformed native population constitutes a cohesive, narrow group, while the typically Roman Catholic Croatian and Romani population is more divided.

## LeaRn-pillars in Drávafok

The **complex LI** indicator in the district remains below the national average, while in Drávafok it exceeds both values. In the case of nearly all pillars its values exceed the values of district and the country. Among the reasons underlying the data, the role of educational institutions, civil society organisations in the settlement, and the cultural diversity of the village can be highlighted.

Table 2: Drávafok by the LeaRn database

	<i>National mean</i>	<i>Mean of Sellye district</i>	<i>Mean of Drávafok</i>
<i>Formal learning</i>	61,85	57,32	61,47
<i>Informal learning</i>	8,84	4,34	9,75
<i>Cultural learning</i>	8,78	8,71	17,85
<i>Social learning</i>	28,38	29,53	38,81
<i>Complex LI</i>	26,97	24,98	31,97

Source: LeaRn database 2016, author's construction

## The results of the questionnaire survey and interviews

We carried out questionnaire surveys and interviews in the settlement in 2017. We completed questionnaires in 84 households concerning the residents' relationship to the settlement, participation in the community, local culture and trust. As for the advantages of the village, the respondents also mentioned the existence of institutions among the first points. In addition to the kindergarten and the primary school, the locals highlighted the operation of the local community centre, the doctor's surgery and the pharmacy. Several of them mentioned the tranquillity characteristic of village life, the closeness of nature and the close-knit community. Among the negative points, the locals mentioned the lack of work opportunities, poor transportation and concerns related to the outward migration of young people. The number of local civil society organisations is far above the regional average.

Within the Sellye district, the only school not maintained by the state is in Drávafok. The Reformed Church has been operating the institution since 2008, overtaking it when it was destined to be closed down. In accordance with interviews with local pedagogues, the head of the community centre and the Reformed pastor, the Mosoly Kindergarten of Drávafok and the Csikesz Sándor Primary School, operated as a member institution of the Hostel of the Reformed School of Pécs place a strong emphasis on cultural education. The

kindergarten organises language related programmes in the Romani and Croatian languages, but acquaintance with the Hungarian culture is also important. The vast majority (over 90%) of the children attending the kindergarten are disadvantaged or multiply disadvantaged and come from three settlements: Bogdása, Markóc and Drávafok. The two institutions cooperate closely and are active participants of the settlement's life. Although the proportion of those of the Reformed religion does not reach one quarter of the population, the church maintaining the institution has a significant cultural role even in the case of the residents belonging to a different congregation. The festivals of the village are enhanced by performances by the students of the school, thus the events of the local society are the holidays of the Reformed congregation. Through the programmes, the students of the school and their relatives connect to the Church as well. According to the interviewees, participation at community occasions and at church services appears as a kind of norm towards those fulfilling key positions in the settlement. This example – though not uniformly accepted – is spreading in the small settlement, although the closed nature of the Reformed community prevents a wider religious activity.

Environmental education, in cooperation with other civil societies is included in the programme of the school, and they organise programmes even outside the framework of school life which respond to acute social problems (for instance, at Christmas eight-year students take cakes to those elderly, who live alone). Concerning the problems incurring in the school's life, the larger parent institution in Pécs provides solutions. Such issues include the lack of specialized teachers, which can be solved through attending teachers. One seventh of the students have special educational needs, and several socialization-related problems are present which exceed the scope of the institutions (such as having children at a young age). The talent-based educational strategy represented by the school of Reformed traditions dominantly enhance the chances of catching up and of admission to secondary education. This direction seems highly interesting, as the long-term strategy of the school is to become a determining educational centre through talent promotion and religious education. Judging from the already ongoing processes, the primary school – in a way contrary to earlier trends in schooling directed towards nearby cities – may appeal to families of Reformed roots living in the countryside, as well as to those who wish to provide their children with quality education in a friendly, small-sized community with high level of

infrastructural facilities. Recently the village transferred the school building as well to the maintaining Reformed Church in the hope of more successful development tenders.

The other building of key importance in the settlement is the community centre which hosts several programmes and events. Drávafok – unlike other villages – did not choose the cost-cutting strategy of closing down the community centre. The head of the institution is a qualified, motivated colleague, who is also a representative in the local government, and cooperates in several tenders concerning the village. It is important to mention that two former mayors of the settlements were also connected to the work of the community centre. The building is a true village centre: children and adults also frequent the computer room, library and event venues. The coordinators of the public employment programme and the leaders of the settlement also meet here during the day to share information concerning the operation of the settlement.

## **Conclusion**

Learning, innovation and the elaboration of the different forms of local cooperation are of key importance for small settlements located in lagging regions. The varied indicators of the LeaRn database are suitable for presenting the differences between the settlements of different regions, however the exploration of specific activities, factors and characteristics underlying the data requires further qualitative research for the efficient utilization of the results. The example of Drávafok, as we presented, highlights: through maintaining its institutions, a small settlement cannot only provide local services, but can also retain a class capable of innovation, whose efficient cooperation provide the basis for development even in the case of a disadvantaged, isolated settlement. Community events, civil, ethnic and religious activity are closely connected in the everyday life of small settlements. A school embedded in the local community does not only function as the centre of the cultural life of the settlement, and as a medium for preserving local identity, but can also promote the acceptance of the students in further education, thus assisting their social integration and the realization of their further goals.

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**Julianna Boros, Eszter Gergye & Tímea Lakatos**

**COMMON VALUES – AND CULTURAL LEARNING -  
THE CASE OF TÉSENFÁ**

**Abstract**

In Hungary in the 1990s it became clear that educational-, economic-, and social capital, or the lack of these could lead to benefits and disadvantages in the life of an individual. The role of the school; education became more appreciated. (Kertesi, 2000) The purpose of this case study, based on the concept of the Learning Regions concept theory, is to highlight those innovations in which the local community and their cultural and economic resources are activated. During our research (LearnInnov), we worked with quantitative and qualitative methods - at regional level - primarily on the data of the HCSO, the LEARN research database, and track-level regional documents. On the other hand, oral-history (life path interviews) interviews were made with local active social actors (mayor, community organizer, ecologist), and on-site field visits using a participatory observation method in a local community program (Bóköz-festival).

According to economic indicators the Siklós district in South Transdanubia (called Ormánság) is a disadvantaged region, so it is important to know the initiatives which show new solutions and opportunities to decrease poverty in the future. Tésenfa (as the main focus village of this research) with it's 190 inhabitants is located in this region. There are no nurseries no schools and the village is out of the direct agglomeration of Pécs (the nearby university town). In this sense, in the case of the chosen region we cannot speak about an "economical-learning"-, but a "cultural learning" region (Kozma et al., 2015: 49-50). This paper introduces such cultural and community learning processes from the life of Tésenfa which resulted the changing from 'leaving beside each other' to 'leaving together as a community'. Since the 1990's deprivation was affecting locals, but this positive point of view is changing the locals' way of thinking into a community based positive direction.

*Keywords: community, cultural learning, social innovation, disadvantaged region*

## Introduction

*'(...) the 'bio' is when you take a random tree to plant and you sprinkle it with the juice of nettle. The ecological means that you collaborate with the landscape, therefore you plant landraces. Józsi (husband of the interviewee) used to say that those trees must be planted which are socialised at the given territory.'*

These sentences are quoted from an interview made with a married woman who has been an important role in the local community's life and cultural life in Tésenfa. The differences between bio- and ecological farming are very simplified in the above explanation, but still contain the essence of community development and communal learning. Tésenfa has not only converted the normal farming into ecological farming but they also value the local resources in the community development process more than before. Throughout these values, the community development and communal learning is forming and shaping by these local values. The word "culture" originated from the Latin word: '*agricultura*'. In this sense the analogy between eco-farming and community development, community learning seems even more relevant.

The social changes, the rapid change of labour market, the established institutions and services in different sectors - such as education, employment, housing, health care and social services - in the 1990s had an impact on the life of the members of civil society, mostly who lived in the most undeveloped and disadvantaged areas of Hungary. It became clear that the level of education and the amount or the lack of economic- social- and cultural- capitals determine a given person. Hence, the school, the education as value became highly appreciated. On one hand, the low level of education and the lack of required competencies, on the other hand the lack of workplaces on the labour market were considered as causes of the high rate of unemployment (Kertesi, 2000). The LeRn-project could be defined as such a research on education and culture which belong to the field of adult education (in a boarder sense) and relating mainly to local- and regional development. (Kozma et al., 2015, p. 11). According to researches the interactive learning is crucial element of innovative processes (Lundvall, 1992). Such interactive learning is developing by the interactions between the given actors (Kozma et al., 2015, p. 14). The values which are appearing as key elements in the Learning Region Concept have been used before the concept. The value of bottom-up initiatives and local

resources were known. However, the Learning region Concept developed such a new quality on this field, which restructuring the emphasis among the known values (Benke, 2013, p. 8). Based on the Learning Regions Concept, the aim of this study is to provide an example for such kind of social innovation in which the locals are involved to activate and develop the local communal-, cultural-, and economical- resources. At the regional level, during our research, we generally used the data of the TeIR and the database of LeaRn (Kozma et al., 2015) research. The databases of National Regional Development and Spatial Planning Information System (TeIR) and the LeaRn (Kozma et al., 2015) research provided data on regional level for this research.

Based on economic indicators the Siklós district (part of South Transdanubia) is a disadvantaged area. Therefore it is important to get know those initiatives in this region which aiming to provide solutions and opportunities for the challenges of this regions, such as: poverty. The focus of the research is Tésenfa, located in the Siklós district. The population is approximately 190 habitant and there is no either school or kindergarten. The village is out of the agglomeration of Pécs (centre of Baranya county, university town). In this context, this village is not part of an ‘economic *learning region*’, but it is part of a ‘cultural’ learning region (Kozma et al., 2015, pp. 49-50).

The conscious rediscovering of local traditional and community values (such as the establishment of the House of Local Traditions; planting native fruit trees and learning about it; switching to eco farming and learning about it as well, developing a kind of community garden) provide the activities and platforms for community and cultural learning in the village. Further learning activities are developing during different cultural-, church related- or civil- community gatherings, such as: art camp and Christian summer camp in every year; and volunteering. In addition, the village leaders and involved locals are in strong formal and/or informal relation and cooperation with the leaders, voluntaries and co-workers, locals from those neighbourhood villages which are facing with similar challenges like Tésenfa.

During the past few years there have been some changes in the life of the village. According to the results of this research these changes were in strong relations with that work of the in moving young married couple which highlighted the importance of discovery and utility of local values. Beside the document analysis, 4 interviews were recorded in 2017 with leaders and active local community participants.



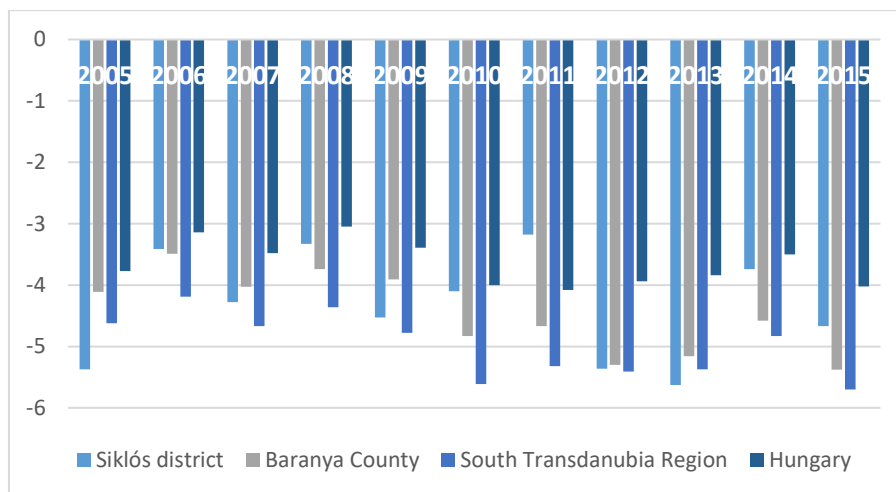
The purpose of this study is to introduce those cultural and community learning processes and results of Tésenfa which affected the locals' point of view and led to a switch from living 'side by side' (as it has been since 1990, caused by deprivation) into 'living together' and valuing community.

## **Tésenfa, the economic and the social indicators of the region and of the village**

### *The indicators of the region and the Siklós district*

The village (Tésenfa) is located in the Siklós district; therefore it is needed to summarize the economic and social indicators of this area. The Siklós district is located in the southern part of Baranya County; the territory is 653 km<sup>2</sup> with a large number of settlements (53 villages). According to the ranking of the '290/2014. (XI. 26.)' Government Regulation the Siklós district is not listed among the districts which need development. However, as the second biggest district in Baranya County, between 2005 and 2015 the population is steadily decreasing (Figure 1). In 2005, 37 884 people lived in the Siklós district, while this data reduced to 35 149 in 2015.

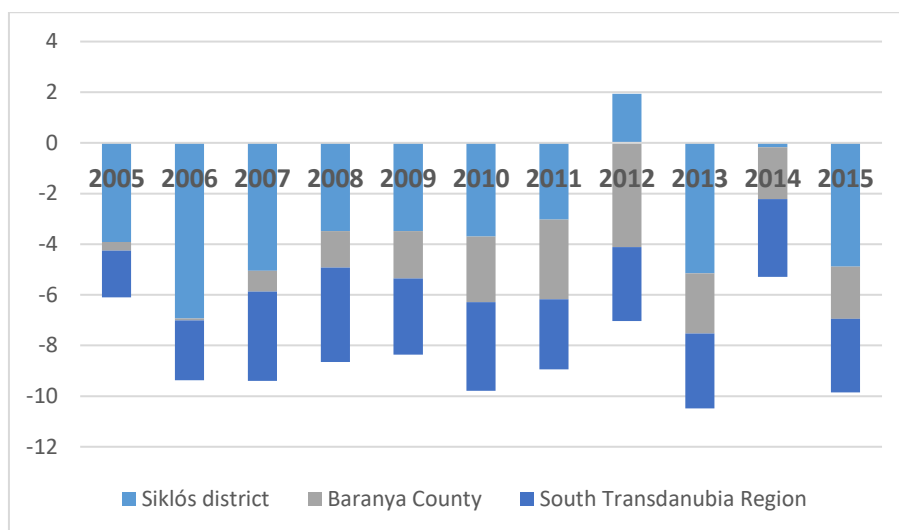
Figure 1: Rate of natural increase in Siklós district.



Source: TeIR, 2015.

The difference between the number of live-birth and the mortality was -5.37 thousandth in 2005. Whereas, in 2015 this number was -4.67 thousandth, this means that the population of the district is decreasing. Also, comparing to the national data of Hungary (-4.02) the mortality rate of the district was higher, but still lower than the data of Baranya County (-5.38) and the South Transdanubia Region (-5.7).

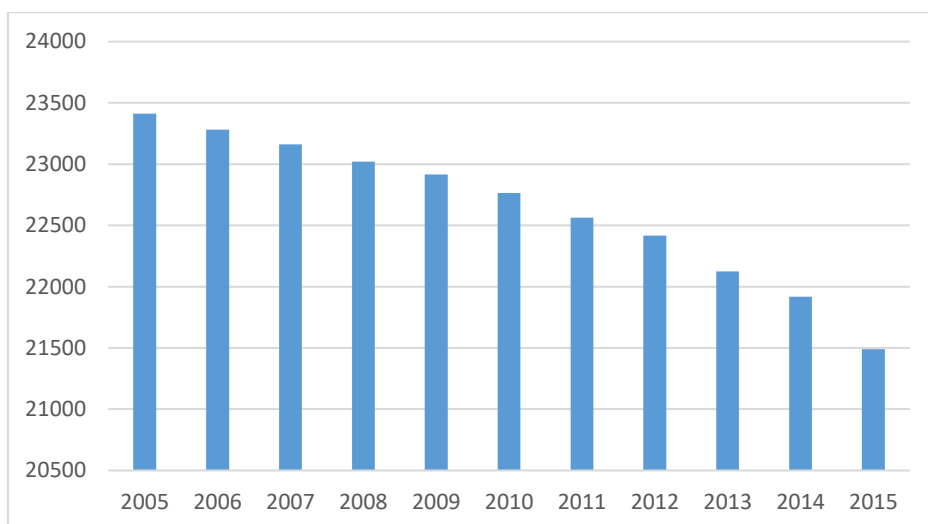
Figure 2: Mobility balance of Siklós district.



Source: TeIR, 2015.

In 2015, the migration balance of the district was -4.89, which is higher than the data of Baranya County (-2.06) and South Transdanubia Region (-2.91).

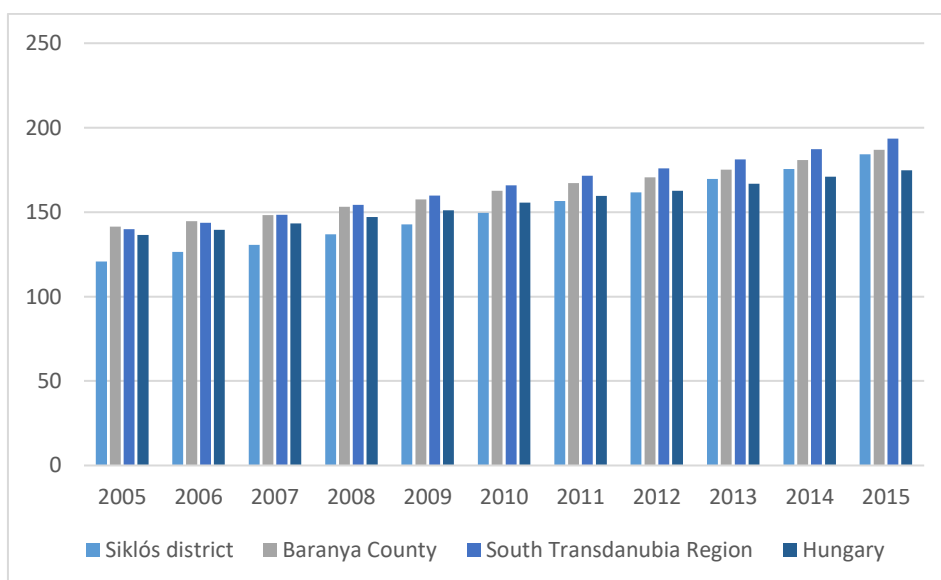
Figure 3: The number of people aged between 18 and 59 within the permanent population, Siklós district.



Source: TeIR, 2015.

In terms of permanent population, the number of working aged residents (between the age of 18 and 59) has also decreased from 23 412 (2005) to 21 490 (2015).

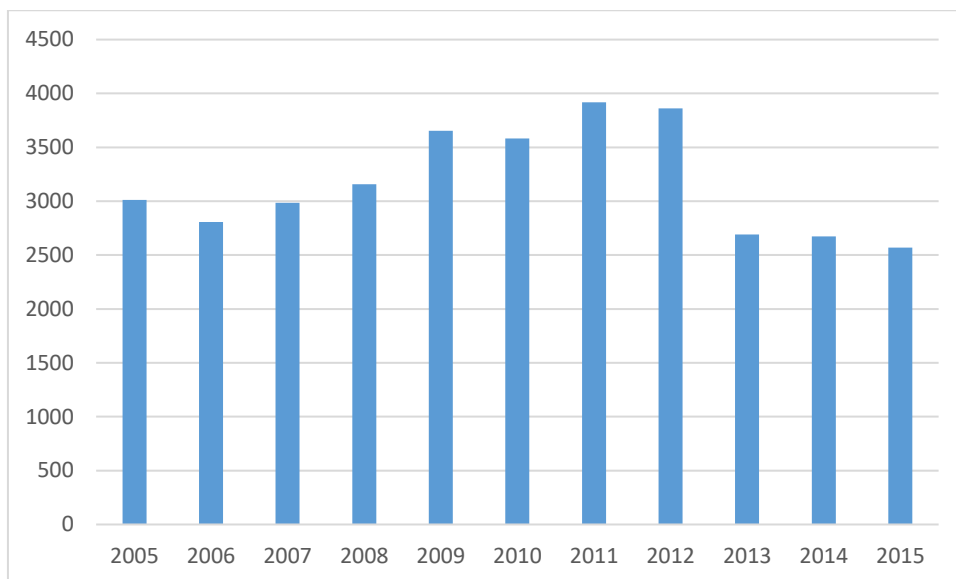
Figure 4: Population aging in Siklós district.



Source: TeIR, 2015.

The rate of population aging was steadily increasing and it was higher than the national average in 2015. Moreover, it is similar to the indicators of Baranya County and South Transdanubia Region.

Figure 5: The number of registered unemployed, Siklós district.



Source: TeIR, 2015.

The economical status of the region: there is a low rate of employed population; the number of registered unemployed residents is similar to the national rates. In 2011, the number of registered unemployed residents was 3918; hence in 2015 this number increased to was 2570. The unemployment rate in the Siklós district was 11.33% in 2015, which data is higher than the data of national level (5.55%), Baranya County (6.99%) and South Transdanubia (7.21%). The number of the registered unemployed residents decreased since 2011. This decrease is strongly affected by the fact that the temporarily employed people (by the Public Work Scheme) are counted as employed. As shown above, the unemployment rate has a wide scale in the region, having 29 villages in which the high rate of the unemployment is significant. Siklós district has the highest rate of long-term unemployment within the districts of Baranya Country (5829%). Comparing to the national-(4825%), regional-(4968%), and county (5263%) data the 5829% is the highest among all. The rate of unemployment among young people is higher than the average of the national (11, 13%), the South Transdanubia region (11, 76%)

and the county (11,52%). In addition, the statistic data analyse based on the net income, it is clear that the Siklós district is having a lower rate than the average of the region, the county or the national levels. 529 591 HUF/person in Siklós district; while 781 784 HUF/person is the national average.

During the research preparation, it was an interesting experience to realise how much civil organizations are presented in the district. The number of the registered non-profit organizations was steadily increased between 2000 and 2015. In 2015, it was 11, 5 non-profit organization per thousand people. This amount of non-profit Organization lists Siklós on the 4th place within the districts of Baranya county, but it is still lower than the national (13), the regional (14, 2) and the county (15,5) averages.

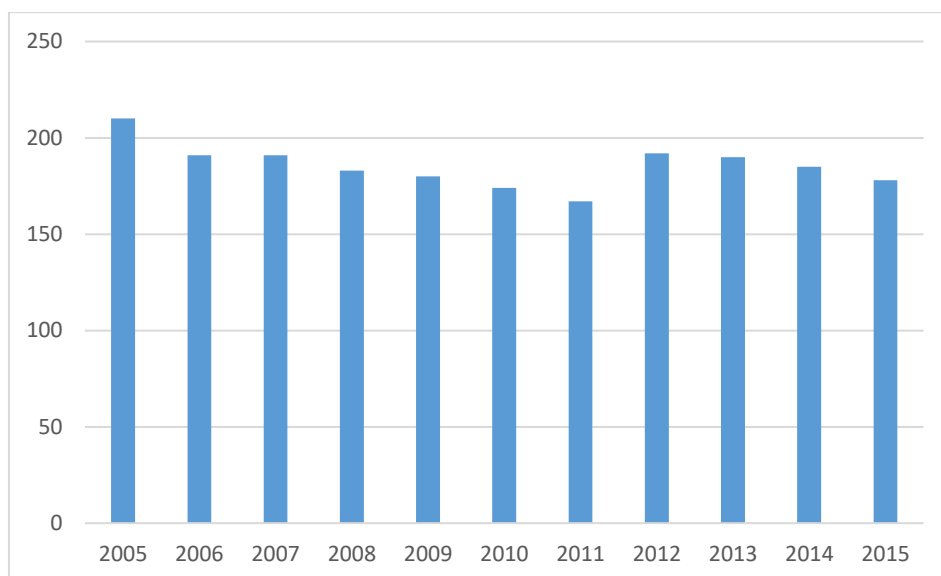
### **The village: Tésenfa**

Tésenfa is located in the *Ormánság*, quite close to the southern border and some bigger cities. In spite of this fact, the problems of transportation and the lack of suitable infrastructure kept people far from the source of work places (Ragadics, 2012). The status of the village from an economic aspect is clearly peripheral. Since 1970, the social change, jobs losses, restricted agricultural opportunities and the migration of the local intellectual elite continuously were generating a cultural and community deprivation.

Due to the circumstances in which the regime changed, those who have vocational qualifications moved to another, more developed part of the country or to Western Europe. Whereas, almost all who still live in the village and able to work, employed in the Public Work Scheme. Currently, no one has a vocational degree in the village. Generally, the educational level among the residents is the primary school or lower qualification. Between the period of 2015 and 2018, 20-48 percent of the working aged population employed by the Public Work Scheme in Tésenfa.

Considering the geographical location and the population, Tésenfa is one of the villages out of 53 which are the smallest municipalities in Siklós district. Tésenfa, with an area of 8 km<sup>2</sup> had a population of 178 in 2015. The village based on the 105/2015 (IV.23) Government Regulation the village is 'beneficiary' based on social, economic and infrastructure criteria, furthermore, as it has been mentioned above the village has high rate of unemployment According to the Hungarian Central Statistical Office (CSO) and its census, 9 person regard themselves as Roma (*romani*, *beás*).

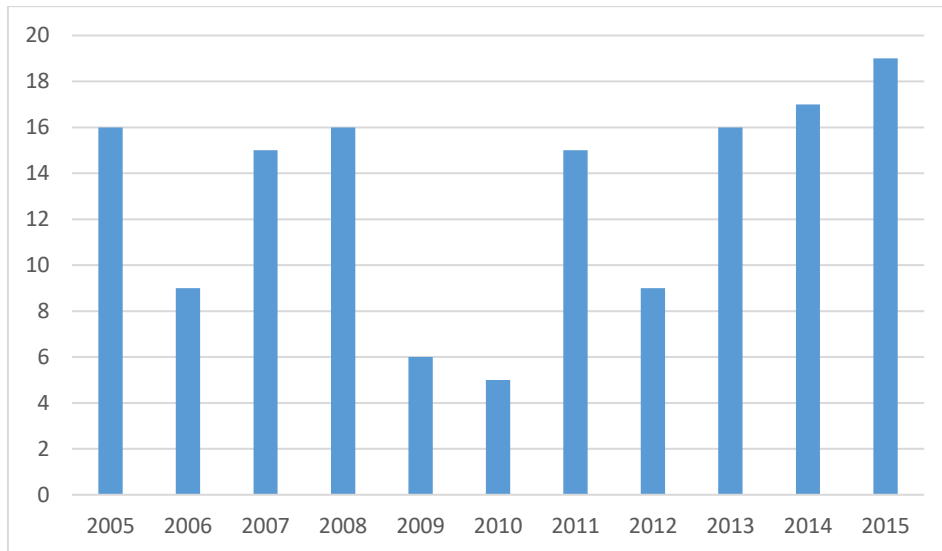
Figure 6: The population of Tésenfa between 2005 and 2015.



Source: TeIR, 2015.

As shown in figure 6th below, between 2005 and 2011 the population decreased, followed by a significant increase in 2012 (25 person). Both of the number of children live birth and the number of deaths was the same (2-2 person) in 2011. From 2012, again growth can be noted within the population. There is a correlation between the declining population and the aging index and also between the increasing population and the index of rejuvenation. More interestingly, those of the villages where the index of rejuvenation is high noted a similarly high level of poor attainment at school, inactive unemployed and poverty within the population.

Figure 7: The number of people who moved to the Tésenfa.

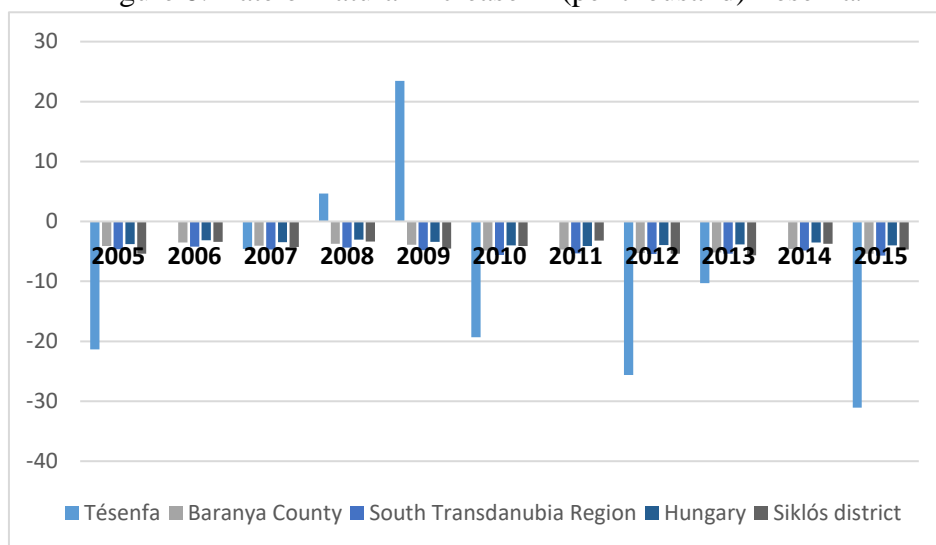


Source: TeIR, 2015.

According to the data shown by the 7th figure the increasing number of residents was caused by the number of in moving in 2011 (15 people) and in 2012 (9 people). At the same time, during 5 years 20 or more people moved out from the village in each year (in 2006:28 people, in 2008: 25 people, in 2011: 22 people, in 2014: 20 people and in 2015: 21 people).

There were three years (2007, 2009, and 2013) when the same number of people (14 people) moved out from the village. In 2010, seven people moved away from the village. Overall, the population change mainly the result of the high number of people who moved away from the village.

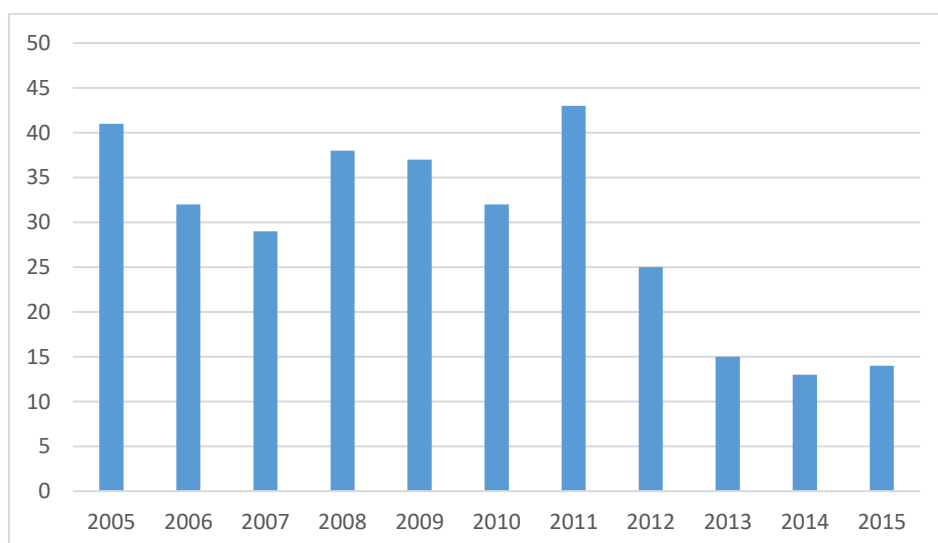
Figure 8: Rate of natural increase in (per thousand) Tésenfa.



Source: TeIR, 2015.

Figure 8th shows the rate of natural increase between 2005 and 2015 in Tésenfa. These data show stagnation in 2006, 2011 and 2014. No one died in the village between 2008 and 2009, therefore in these years the rate of natural increase was positive (2008: 4, 3; 2009: 23, 47). Nevertheless, it is also referred that Tésenfa is an aging village.

Figure 9: The number of registered unemployed residents in Tésenfa.

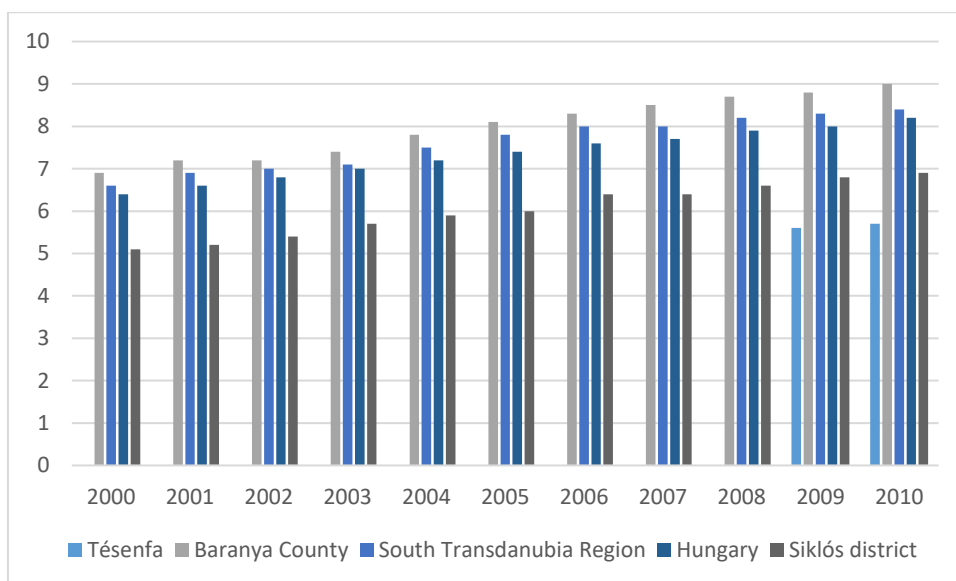


Source: TeIR, 2015.



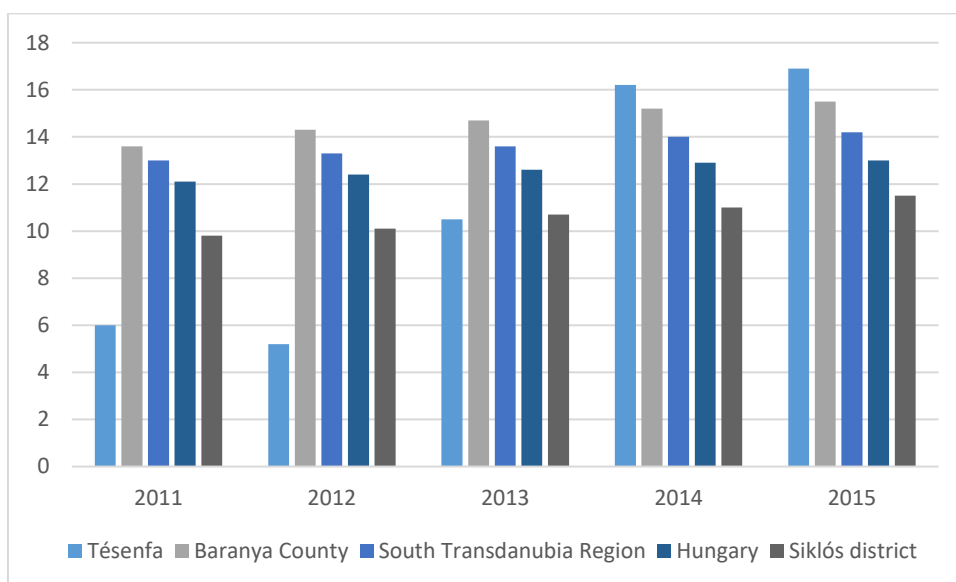
The number of registered unemployed residents in Tésenfa between 2005 and 2015 is shown in the above table. From 2012, the Public Work Scheme had led to a decrease in the number of registered unemployed residents. However, the number of entrant youth among registered unemployed has almost doubled during this period (2011:6, 98%; 2012:12%).

Figure 10: The number of registered non-profit organizations per thousand people until 2010 in Tésenfa.



Source: TeIR, 2015.

Figure 11: The number of registered non-profit organizations per thousand people from 2011 in Tésenfa.



Source: TeIR, 2015.

The number of registered non-profit organizations of Tésenfa from the years between 2005 and 2015 is shown in the above tables. Until 2009, non-profit organizations had not attended in the village. The first foundation established in 2009, under the name of „Vida Ilona Creative Camp”<sup>6</sup> Foundation. Currently, the art camp organized by this foundation in every year and they also attend a series of programmes in Bőköz Festival. In 2016, the 3K Association launched, and the human resource of the organization is emerging.

### LeaRn index data in Siklós district and in Tésenfa

The research collected the 4 pillars and the 'cumulative pillar' of LeaRn index from the all 53 settlements of Siklós district and compared them to the national data of the LeaRn index. In the study, the definition of non-formal learning is understood as a training and education in the school education and the higher education (Kozma et al., 2015. pp. 75-104). The second pillar of the LeaRn index includes the adult education programmes. The district is lacking in such

<sup>6</sup> Further information at: <http://www.alkototabor.hu/pics/23/kozhasznusajjelentes2010.pdf>

adult education related programmes (indicator of the 2nd Pillar of LeaRn index) which could have the most positive affects on adults' learning opportunities (Kozma et al., 2015. pp. 107-141).

Because of this lack the indicators shown by the 2nd pillar of the index were not relevant for the research. However, the higher value of indicators on Community and Cultural learning got more in the focus of the research. The elements of Cultural learning are categorized as music-, media- and sport-related learning activities (Kozma et. al., 2015. pp.144-170). According to the LeaRn index Community learning understood in the life of a village as learning activities developed by civil organizations and their networks; institutional and civil cooperative initiatives; and the affects of political - (as social participation) and church related activities. (Kozma et. al., 2015. pp. 144-170) Light green colour shows the villages with the lowest indicator number(s) within a given pillar of the LeaRn Index. Blue colour is highlighting the villages where the value of 2nd pillar's (adult education related activities) indicator is zero. Light brown colour shows the villages which have similar LeaRn Index indicators and they are similar to Tésenfa in size and population.

Table 1. The pillars of LeaRn index in Siklós district.

	<b>I. pillar (formal education)</b>	<b>II. pillar (non-formal education)</b>	<b>III. pillar (cultural learning)</b>	<b>IV. pillar (community learning)</b>	<b>Cumulative pillar</b>
The average indicators of Hungary	61,9	8,84	8,78	28,4	27
The average indicators of Siklós district	55	5,59	8,12	35,55	26,06
Alsószentmárton	38,89	11,91	0,18	44,36	23,83
Babarczólós	50,9	0	17,73	33,65	25,57
Beremend	58,25	18,65	7,28	30,52	28,67
Bisse	57,02	0	5,67	33,86	24,14
Cún	51,23	0	1,59	37,65	22,62
Csarnóta	58,65	0	13,06	24,72	24,11

Diósvizsló	56,68	10,27	3,81	36,62	26,85
Drávacsehi	58,57	11,58	12,16	34,15	29,11
Drávacsepely	50,93	0	12,5	33,15	24,15
Drávapalkonya	51,61	0	13,23	31,76	24,15
Dráwapiski	54,94	0	8,89	40,1	25,98
Drávaszabolcs	60,67	11,32	5,48	32,4	27,47
Drávaszerdahely	58,8	0	17,79	35,84	28,11
Egyházasharaszti	55,62	9,49	0,64	30,1	23,96
Garé	57,2	0	5,07	34	24,07
Gordisa	49,87	11,62	13,33	26,92	25,44
Harkány	69,12	13,57	5,06	39,65	31,85
Illocska	56,76	0	4,22	32,23	23,3
Ipacsfa	47,25	0	5,14	38,51	22,73
Ivánbattyán	64,87	0	20,07	35,51	30,11
Kásád	51,34	0	4,88	35,6	22,95
Kémes	56,06	12,9	18,3	40,36	31,91
Kisdér	53,9	0	3,32	38,29	23,88
Kisharsány	57,7	12,18	5,27	34,45	27,4
Kisjakabfalva	48,01	0	13,78	34,71	24,13
Kiskassa	52,73	0	15,3	40,02	27,01
Kislippó	63,15	0	4,18	31,1	24,61
Kistapolca	56,83	0	18,33	36,53	27,92
Kistótfalu	48,72	0	6,82	36,4	22,99
Kovácsbida	67,77	0	5,11	36,44	27,33
Lapáncsa	47,97	0	4,74	35,05	21,94
Magyarbóly	56,41	12,39	6,07	37,66	28,13
Márfa	60,59	0	5,4	37,21	25,8

Márok	52,6	11,65	5,67	40,45	27,59
Matty	55,42	2,92	13,72	27,86	24,98
Nagyharsány	56,64	0	5,92	36,89	24,86
Nagyótófalva	56,03	0	5,89	36,74	24,67
Old	47,31	29,22	9,01	35,21	30,19
Palkonya	53,94	29,47	2,49	39,43	31,33
Pécsdevecser	55,43	0	8,83	35,01	24,82
Peterd	53,89	0	2,78	32,74	22,35
Rádfalva	52,77	0	7,74	32,21	23,18
Siklós	68,51	24,73	13,59	34,07	35,23
Siklósbodony	50,86	0	2,81	39,13	23,2
Siklósnagyfalva	46,61	11,58	1,18	40,22	24,9
Szaporca	49,3	0	10,26	38,25	24,45
Szava	41,56	0	14,8	34,55	22,73
Tésenfa	47,4	0	12,92	41,96	25,57
Túrony	58,06	0	5	36,87	24,98
Újpetre	58,36	29,57	1,64	33,42	30,75
Villány	64,86	21,29	7,81	38,03	33
Villánykövesd	57,38	0	8,28	36,82	25,62
Vokány	59,24	0	5,92	34,97	25,03

Source: LeaRn database (self-edited), 2016.

According to the First Pillar (formal learning) Villány has an indicator (64, 86) higher than the national average. Alsószentmárton has the lowest indicator in formal learning (38, 89).

The Second Pillar's index numbers are showing the complete absence of non-formal education in 33 settlements out of the 53 of the whole district. There are 19 settlements with higher indicators according to the Second Pillar.

21 settlements has higher indicators than the national average according to the Third Pillar (Cultural learning).

Beside this result the indicators of the Fourth Pillar (Community learning) are higher than the national average in the case of 51 settlements of the district. Among them Alsószentmárton<sup>7</sup> has the highest (44, 36) indicator value.

16 settlements of the district have higher Cumulative Index results than the national average.

Based on the data of the LeaRn index data base it turns out that the settlements in Siklós district have higher (than the national average) indicators on Community Learning (Fourth Pillar). The aim of this research is to find and examine those initiatives and activities of Tésenfa which result(ed) the development of Community- and Cultural learning. The example of this small village, located in a disadvantaged region could be a role model in the sense of these type of learning.

### **The Learn index indicators of Tésenfa**

As it was mentioned above the research compared the indicators of the similar (as Tésenfa) sized and populated villages. Among the 53 settlements of the district, 6 of them are showing similarities: Csarnóta 5 km<sup>2</sup>, 163 residents; Drávacsehi 7 km<sup>2</sup>, 181 residents; Drávaszerdahely 6 km<sup>2</sup>, 189 residents; Ipacsfa 6 km<sup>2</sup>, 198 residents; Kistapolca 4 km<sup>2</sup>, 180 residents; Rádfalva 13 km<sup>2</sup>, 190 residents.

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<sup>7</sup> 90% of the population consider themselves as Roma (the largest minority group in Hungary). Locals are supported by several governmental-, and church developed educational organizations and initiatives. This research does not focus on Alsószentmárton, because of the high number of formal and non-formal learning activities make difficult to examine Cultural and Community learning. The activities and changing of this village could be rather examined by a longitudinal research.

Table 2: The indicators of LeaRn index in Csarnóta, Drávacsehi, Drávaszerdahely, Ipacsfa, Kistapolca, Rádfalva and Tésenfa.

Village	I. pillar	II. pillar	III. pillar	IV. pillar
The average indicator of Siklós district	55	5,59	8,12	35,55
Csarnóta	58,65	0	13,06	24,72
Drávacsehi	58,57	11,58	12,16	34,15
Drávaszerdahely	58,8	0	17,79	35,84
Ipacsfa	47,25	0	5,14	38,51
Kistapolca	56,83	0	18,33	36,53
Rádfalva	52,77	0	7,74	32,21
Tésenfa	47,4	0	12,92	41,96

Source: LeaRn database (self-edited), 2016.

The above (2nd figure) tables shows the LeaRn index data of Tésenfa and the similar sized villages along with the average date of the district. The data shows the lack of formal-learning (First Pillar) and non-formal learning (2nd Pillar) but the strength of Cultural (3rd Pillar) and Community learning (4th Pillar). The average indicator on Cultural learning of the district is 8, 12 while this indicator is 12, 29 in Tésenfa. In addition, the indicator of the Community Learning (4th Pillar) in Tésenfa is highest with its 41, 96 than the average or the similar sized settlements of the district.

According to the statistical data of the LeaRn Index Tésenfa have several initiatives with positive results on Community learning and Cultural learning. The following part of the study presents the exact activities and initiatives which are 'behind' the statistical data.

### **Beginning of Community learning in Tésenfa**

During the past few years several positive changing happened in the village and this present research proves (interviews and data analyzes made in 2017 autumn) that 'local resources' play very important role in establishing social

innovation and community learning in the village. This research<sup>8</sup> aims to analyze how an external affecting element (in this case an in moving couple) has led the local population's interest to the local socio-, economic- values and affected people in order to change their community- and cultural life. This young couple moved to the village because of personal motivations and conscious planning. At their early 30s they decided to leave their well-paid job (both of them were working in the banking sector in very good status) and move from Budapest (the capital) to Tésénfa using their savings for opening a guest house (named: Csiribiri Üdülőpark) there. Tésénfa seemed to them as a suitable place for adventure tourism and rural tourism. In 50-70 km distance there are bigger towns such as Pécs, Harkány, Siklós, Mohács and Eszék.

*'The problem with banking sector is that your horizons are narrowing so much that I even had no idea how people are living. I was working day by night. I had no idea where I go when we decided to move to Tésénfa. We learnt and read a lot about the region before, but having such poverty what is here?! And having such hopelessness?! I could not imagine this before, when I was living in an 'incubator' life (my husband called it like so) where you could have a loads of money, but you spend it for useless things. For example, when I was working in the bank I noticed that it was already spring time just because my winter coat became too warm. It was crazy, we worked a lot, and we set in the office with electrical lights even at 7 pm. Because of lacking time people start to buy things what they would have considered if they had had time. I also had to wear expensive clothes. My working place was under 21th number in Váci Street and with my husband we wanted to go to the Pesti Theatre what is in the same street under number 1st. And I couldn't get there till 7 pm, because of working. And we did this for 1 month of vacation per year. So that was how I saw my life. Other people may saw it differently.'* (Cited from interview with Kinga Jakab)

The guest house started as an economical and social enterprise by the help of bio farming theory. Most of the local people did not understand this initiative and the new in moving couple were mistrustfully received by locals. They were 'strangers'. During the business activities of the couple some of the community developing and tradition based initiatives have already appeared. One good

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<sup>8</sup> The terminology framework of this paper is based on the theoretical summery at the beginning of this volume and Tamás Kozma and his colleagues: Learning Regions in Hungary: From theory to reality (Kozma, 2015) volume.



example is that the very old farmhouse that was on the land of the guest house got saved by this couple. They renovated it and formed it into a community place of their guest house park. Rooms and spaces in this renovated old house were perfect for handicraft events which first have been organized just for the guests and later on for the local kids and pupils even from the neighbour villages.

*'We got together there, in the old house and provided the kids some traditional handicraft activities which could have been played in old times by the peasants' children. We waved, carved etc.'* (cited from interview with Kinga Jakab)

The couple, as strangers could create firstly some connection with locals when they started to cooperate in order to mutual benefits. For example the local farmers could use the land of the guest house as pasture for their animals, what was good for the guest house owners as well; since the guest could see and pet these animals. In addition, the local hunter man took the guests' kids up to hunter tower to look around and local farmers let the kids to sit in their tractors. The couple built their social capitals through these relations with locals and neighbourhood people. In order to mutual benefits farmers from neighbourhood villages let the guest families to visit their farms and animals (sheep, cows and pigs).

An important point of community learning is when individual interests and goals become community interests and aims. The owners of the guest house invited local people to work there what means they even created 1-2 job placements as well.

It is very clear through these examples that this in moving couple was very good at mapping the potentials in local values and relations.

With their knowledge, cultural- and economic- capital this couple was able to create relation- and symbolic- capitals as well. They show a new pathway for livelihood and for how to use the potentials of local possibilities. They did not create an independent economy based business in the village but aimed to involve the local possibilities and local people.

*'Learning what forced by needs is problem orientated. A given community what has to face with natural or social challenges is forced to search for solutions. This is the point when community learning is starting and recognitions and innovations are arising. Facing with a challenge makes the community to learn how to handle it. Social innovation is arising in that very moment as the part of community learning'* (Kozma, 2018, p. 239)

After the economic crisis in 2008 the guest house incomes got lower. The crisis caused the changing of guest audience as from this point only the wealthier families could afford to visit the guest house. These guests needed higher level of services at the same time. However, there were no local human resources who could meet the expectations of this guest audience. In addition, after reaching this point in the operation of the guest house the owner couple felt it was not that challenging for them anymore. That is why both of them entered mostly as voluntaries to different developing programmes in the neighbourhood villages (programmes organizing, teaching, tender writing, etc.). This point was a very important moment of establishing that network what exists till nowadays. The couple entered to the *Ormánság developing group*. This group aimed to improve the peripheral status of the region and therefore they organized professional programmes and wrote tenders. During the work with this group the couple took an active part in the life of Tésenfa. Because of this, more and more local people asked József to be the headmaster in the village. He applied and got the position. As his wife said about why he accepted to become headmaster: *'We felt very powerless, while we knew that we have the knowledge to use for the development of the village (...).'* (Cited from interview with Kinga Jakab)

This process shows how this couple became mediators in the life of this village even though at the very beginning they moved there just to realize their own ideas and aims. Nowadays they are starting programmes and processes in order to react and satisfy the needs of the locals. In this paper we pay more attention to the eco-farming based orchard initiative in relation with community learning. According to researches on innovation processes the most important element of innovation is interactive learning (Lundvall, 1992:34, 298), what happens between the participating members.

## **Components of Community- and Cultural Learning**

### *Rediscovery of local economic – and cultural values*

Based on the resources of the local community and local traditions Tésenfa (the researched settlement) started a conscious process to rediscover and save the local economic and cultural values. For example: Helyi Néphagyományok Őrző Háza (House of Local Traditions), restocking native fruit trees, starting organic farming, and teaching/learning about organic farming, gardening in the village, etc. Endogenous development means such a bottom-up process, what

uses the local resources. Local processes could become endogenous from that moment, when the community realises its own resources and decides to use those resources as the basis of development. It could be realized just if the given community has real control over these resources (Ray, 1999, pp. 521-538). The appreciation of 'local knowledge' is strongly rising in such cases (Kozma, 2015, p. 16).

### **Role of local learning and individuals**

Some of the most important elements of community learning process have appeared in the village's life during the operation of Csiribiri Üdülőpark (Csiribiri Hostel). These elements were strongly related to organic farming. The hostel used locally grown vegetables and fruits for cooking to the guests. That local man who provided the vegetables and fruits to the hostel, decided to become a real farmer in order to serve the livelihood for his family. He got emotional support by the positive opinions from the hostel and he participated in a formal training to become a farmer. Nowadays he is offering an experience based learning possibility to the local people to get knowledge about organic farming. During the past 10 years more family have joined to this community learning process. They took part in formal learning occasions, shared their ideas, sated up their common goals and shared their experiences and knowledge with more and more people. These families joined to regional and national farmer groups and networks. Nowadays that man, who produced vegetables and fruits first just for the kitchen of the local hostel, is an organic farmer with such a great knowledge that he opened his own garden as an organic- gastro- garden during the Bőköz Festival. This initiative contributed to a new platform for community learning in the village.

### **Role of community learning and local resources**

Tésenfa has a long fruit planting history. Nowadays local people have realized the value of this old knowledge and started to revive this knowledge not just as a historical memory but as the part of their everyday practice.

The outskirts of the village served the basis of the local people livelihood from the XIII. Century. All the local needs were produced in that area as the floods of River Dráva made a very good soil for planting. By the controlling of water locals had the possibility to get great amount of fish from the river. The forests

of the flood basin areas were changed to fruit trees by the locals. Tens of hectares of wild fruit trees were changed to orchards by fruit tree grafting. From the 1740's as 'majorság' (centrally controlled agricultural areas mostly in the outer areas of settlements with arable land and connected buildings, machines, etc.) appeared the 40% of the previously used areas were taken from locals. The orchards at the flood basin area were exterminated in order to have fields for planting cereals to serve the army's needs. In addition, the transportation on the river destroyed the previously used farming area. There were not as many fishes either so people couldn't fish anymore.

The last steps in destroying orchards were in 1940's by the kolkhoz. It meant that the still existing small private orchards were taken away and destroyed in order to get more areas for monoculture, mechanized grain plantation. By the 1960's small orchards were just in the backyards. However, as people grown their own animals, they needed to plant cereals to feed them. Fruit trees had no place anymore even in the backyards. Nowadays the outer areas of the village are kind of like *latifundia*, not owned by the village. Therefore the tradition of orchards could be realized just in the backyards in the village (Jakab, 2017).

Nowadays the community of this village is revealing the orchards' long historical traditions. Beyond this value based approach, it is very important that impoverished local people, who got into very difficult economic status after 1989, now have a new source of income through organic farming and revitalization of orchards. Community learning is coming along with these initiatives. Helping each other during physical work, sharing experiences and taking part in related trainings are indispensable for conducting these farming goals.

*'Out of 82 residential property 62 are inhabited. All these houses have backyards, which are all suitable for organic farming and planting fruit trees. In 2015 the local government started to work on a community orchard on 1, 6 hectares. Following this initiatives local people joined and started to create small orchards at their backyards. Nowadays 8 families are organic farmers and more families are joining year by year. „The major of the village calculated that how many pear trees will grow how many fruits and how many bottles of grappa could be made out of that amount of fruit, and how much money that means. This is kind of a motivation tool for locals to show why it could worth planting the trees. One local young man planted 24 pear trees, because he realized that in a longer term it could be a good investment. If he made grappa of the fruit, it could be sold for around 3-7000 HUF. The*

*planting, nurturing, harvesting the storage and brewing of grappa are all needed a lot of work, but this is also a learning process. Right now, this young man planted 24 pear trees, he got motivated.'* (Cited from interview with Kinga Jakab).

From the community development point of view this initiative could lead to create a stronger community, since the basic idea is such an economic activity in which the locals are interested to develop and sustain. The personal relations between the locals are strengthened by this economic activity, since they are constantly sharing their experiences and knowledge. Locals need more knowledge to be able to conduct their individual work in the orchards. That is why they got in contact with similar organic farming communities and experts. They entered into a network and building this network. At the beginning a civil organization (Ormánság Foundation) was the main knowledge source as they were working on traditional organic orchards revealing. The local government realized the importance of this activity to be the part of the local economical developments. At the beginning of this activity the lack of knowledge among the locals in the area of organic farming and orchards was challenging. However, the basic motivational elements, such as appreciating fruits and the nostalgic part of this activity plus the popularity of fruit tree planting during the last few years were given. Breakthrough points were, when some of the locally appreciated people, such as a wealthier farmer, the mayor of the village and the nurse of the village engaged to the revealing activity of organic farming and orchards. Media, mainly national channels' reports about Tésenfa's orchards initiatives helped local people to understand more the importance and to accept this initiative in the village's life. In addition, people got motivated based on the news and journal reports about Bököz Festival<sup>9</sup> that contained information about the activities of the orchard of the village. The mayor of the village had an idea to assess what type of trees the local backyards have.

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<sup>9</sup> Bököz Festival started by the idea of Péter Hoppál Cultural Minister. On a local level István Márta organized the festival together with 3 neighbourhood settlements: Kémes, Szaporca, Tésenfa (microregion). The first festival was in 2016, than in 2017 it developed and not just more programmes were offered but more partners took part into the organization process. Along with the 3 mayors of the 3 settlements, local people got involved in organizing activities. Duna-Dráva National park became a partner as well. Beside the famous, attractive program elements, organizers are trying to offer more and more local, Ormánság based culture elements and local people's ideas (such as: opened doors programme, when people are visiting local gardens and orchards) (István Márta, interview 2017)

Owners, who were suspicious a few years ago, nowadays are opening their garden gates proudly to show their older and fresh fruit trees. During last few years organic farming and fruit trees have become the part of the local's every days. Nowadays the village has a 'faiskola' (they are growing here fruit trees to sell for planting them), and more and more people are having fruit trees in their backyards. Old native fruit trees are grown again and people are learning again on a community level all the activities coming along with these plants.

### **Forms of cultural learning – House of Local Folk Traditions**

An old farmhouse changed by the locals to become The House of Local Folk Traditions. The local government supported this initiative by financial help. Interesting part of this idea that locals made this folk tradition house primary for themselves and not for tourists. The aim of the locals was to collect and save the old traditional tools and memories for themselves in order to get know more their own village and its traditional and present values. This house makes the local to be interested about their old traditions; they started to share their own memories and experiences connected to local traditions. Locals started a new type of communication what needed a new community learning space and this House of Local Traditions became one. Beside the community events what happens for example in this Folk traditions House, there are churches organised (religious summer camp every year) and civil (voluntary) organised events and programmes for community learning. These organizations have created a kind of network by helping the locals' community learning on different ways. Kinga since she opened with her husband the guest house she is organizing handicraft events for local kids. She remembered like this: ' (...) *it was interesting for me that local kids have no future visions. They do not know that the village where they live is full of valuable 'treasures'. These kids' value system is shaped by the modern society and by the technological developing. (...) they see the value system of bigger towns and cities, they want to follow those values and they are not able to notice and esteem their local values. They rather see the disadvantages of their village than the advantages. Together with my husband and with one of our colleagues from the guest house we started to organise handicraft events for these local kids. It was surprising that more and more kids attended these events, even from the neighbourhood villages. As later more than 30 kids attended these programmes, it was obvious that these kinds of activities are very needed by the kids. They really enjoyed*

*creating different things, it was a great success. It seems that the changing values of society effected the playing customs of nowadays' pupils as they are playing more with technical tools, such as mobiles and tablets. And at the very same time the quality and quantity of time what these pupils spend with their parents are shortening and weakening. So we thought that for these 21st century kids' the handicraft activities are kind of new comparing to their everyday life and that is why they enjoyed so much. On the playground of the village the families' kids get together and played together. For me it was very strange that one of these kids for example have never been at the waterside of the local Feketevíz (Black Creek). In my opinion, if we thought our kids till the age of 3 to get know their local surroundings, they will find valuable things around them and look after those later on as well' (cited from interview with Kinga Jakab).*

### **Local network – Ormánság group**

This group aimed to revitalize the *Ős-Dráva Programme*. From the neighbourhood of Tésenfa more and more people joined this group by inviting each other. There were very different members of the group, such as: bio farmer, headmaster, social worker, pastor. These different people formed a very heterogeneous group. This group mapped the local formal and informal learning spaces, tools and methods in order to use them as community learning spaces to support their goals. The revitalization of the above mentioned programme has not succeeded but from the aspect of community developing this group of people started a very important process as they worked together. The members (around 20 people) originated from the different settlements of this area and even though they could not succeed their goals still today they are working in a strong network and these people became the basis of the region cultural and community network. They cooperate during the different programmes and events still nowadays.

### **Conclusion**

The positive effects of community learning has become obvious in the life of Tésenfa. The in moved couple's initiatives meet the community initiatives what resulted visible outcomes on the field of eco-farming as knowledge transferring tool. Beside the revaluation of old tradition- based farming the

eco-farming is stronger again and these activities provide such a future vision for the locals what they couldn't imagine before. There are no formal educational institutions in Tésenfa, the kindergarten and school closed several years ago. Despite of this fact, a new learning process has been started in the village because of eco farming. This learning process is experience based and counting a lot on sharing these experiences. These methods are the tools of informal and community learning. Eco farming is opening new possibilities for the locals. It became a type of 'self-employment' what could be a new opportunity beside public employment<sup>10</sup>. The locals are shaping their own surroundings what results in the fact that they gain stronger local identity and they become aware of local values. These locals are experiencing the benefits of cooperation and they realise that beside the personal goals they could support the community goals what helps all the individuals and the community itself together. The feeling of pride is taking the place of jealousy in the village. The individuals became important member of a community. They share their experiences. They are having and handling as well the local resources. Having the ability and possibility to handle and use the local resources is key element of the bottom-up community learning initiatives (Ray 1999: 521–538). The leaders of the village are in strong formal (Bőköz Festival) and informal relation with other settlements' leaders, voluntaries and colleagues who are facing with the same economical and social challenges in their villages. The experiences of this case study are showing the same results what Lundvall (1992, 1996) and Kozma (2015) write about the effects of community learning and informal learning in the field of region developing. In addition, in the case of Tésenfa community and informal learning are not just region developing but also social developing as the new generation has more positive future visions because of the new possibilities offered by community and informal learning.

The term of knowledge-based economy as the synonym of 'new economy' emphasises that during the developed economies' changing processes learning and knowledge have strong role (Lundvall, 1996). The organizational learning

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<sup>10</sup>The most important task of the public employment system is to activate long term unemployed people and to prevent permanent job seekers from getting out of the working life. There are the people of working age, with low education and no professional skills that are the most difficult to involve in employment. Public employment offers work primarily for these people (further information: <https://bit.ly/2pDF0CY>).



aims to build on individual knowledge and create the synergy between them in order to gain extra knowledge. The most important part of this way of thinking is that the organizations are relying on individuals' knowledge. Because of global economic competition the organizations most important resources are the employees' knowledge and their ability for cooperation (Kozma et al., 2015. p. 16).

*'Even before the learning region concept it was known that local knowledge and local economy; the grass-root initiatives and networking; wider concept of creativity and innovation have all strong roles in developing a given region. The concept of learning region created a new interpretation by connecting these elements and rearranged the emphasis between them'* (Kozma et al., 2015. p.17).

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Anita Hegedűs

## CULTURAL AND COMMUNITY LEARNING IN FÖLDEÁK

### Abstract

The purpose of this publication is to illustrate the role of the community and cultural learning in addressing disadvantages in a disadvantaged region. We investigated Földeák, a village in the Makó District, Hungary. We have sought break-out points for cultural and community learning that can help to reduce the disadvantages of the region, the district and the settlement.

During our research we used qualitative and quantitative methods as well. During our quantitative investigation two databases were analyzed: the TEIR Database and the Learning Regions in Hungary Research (LeaRn). Besides the quantitative examination we made a semi-structured interview in Földeák during which we tried to reveal the causes and phenomena behind the numbers and data of the quantitative research. We have been looking for a prominent civilian who has been actively involved in the transformation of the life and the community of the settlement for decades.

The results of our previous surveys have shown the important role of "local heroes", ie. central actors, outstanding characters who could become a motive power of the development of Földeák. In point of Földeák we believe that such a local hero has been found.

*Keywords: cultural learning, community learning*

### Introduction

Cultural and community learning have utter significance in the case of specific Districts and settlements. The goal of our study is to explore the role of community and cultural learning in overcoming disadvantages in the Makó District. We seek opportunities of breakout from the disadvantaged position of the Makó District as well as the town and the community, from the aspects of both cultural and community learning.

In our study we use quantitative and qualitative methods as well. On the one hand, we carry out the secondary analysis of two databases: data from the TEIR database and the research entitled Learning Regions in Hungary (LeaRn). Multiple articles were published concerning the LeaRn database from different kinds of perspectives: the fundamental aspect and contents of the LeaRn Index; sports, student's achievements, etc. (Benke et al., 2018; Márkus

& Juhász, 2018; Márkus, 2018; Engler & Márkus, 2016; Márkus & Györgyi, 2016; Hegedűs, 2016; Kozma, 2016; Rábai & Tóth, 2016; Forray et al., 2015; Kozma & Forray, 2015; Kozma et al., 2015). Our goal is to compare the data of the Makói District to the national average, and within the district to analyse the LeaRn indices of the individual settlements and highlight the towns that show prominent values as compared to the national average.

On the other hand, we analyse the interviews conducted with certain key actors of the town's life, making an attempt to uncover the reasons behind the various numerical data peaks. We intend to find out the central persons behind the given town's ambitions, to reveal which NGOs, events and initiatives might affect the outstanding performance, and what is beyond the statistical data.

As a first step of our research we have chosen those settlements in the Makó District which LeaRn results significantly deviate from the national or the district average. In our research we firstly launched the study of the village of Földeák: we conducted a semi-structured interview with the recently retired director of the Földeák community centre. This study analyses the interview: our goal is to uncover the most important experiences, phenomena and results concerning community and cultural learning.

## **The Makó District**

The Makó District is located in the south of Hungary, in Csongrád County, and includes 15 settlements.<sup>11</sup> The statistical data of the Makó District normally fall behind the national and regional as well as the county average. This latter result might have been brought about by the outstandingly high values from the Szeged District and the city of Szeged itself, but at the same time in a comparison with the Csongrád County Districts the Makó District is generally found in the middle range. The goal of our study is to explore, by analysing the

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<sup>11</sup> The data on natural geography, demographics and economics included in this chapter reflect the 2015 situation, all of which was downloaded from the TEIR database. Source: <https://www.teir.hu/helyzet-ter-kep/kivalasztott-mutatok.html?xteiralk=htk&xids=1001,1002,1003,1004,1005,1006,1007,1008,1009,1010,1011,1012,1013,1014,1015,1016,1017,1018,1023,1024,1025,1026,1027,1028,1029,1030,1031,1032,1033,1034,1035,1036,1037,1038,1039,1040,1041,1042,1043,1044,1045,1046,1047,1048,1049,1050,1055,1056,1057,1058,1059,1060,1061,1062,1071,1072,1073,1074,1075,1076,1077,1078,1083,1084,1085,1086,1087,1088,1089,1090,1091,1092,1093,1094,1097,1098&xtertip=J&xterkod=73> Accessed: 2 August 2017.

data of the LeaRn database and the interviews conducted in the villages of the District, to what extent community and cultural learning assist in doing away with the development gaps and with catching up.

### LeaRn index with regard to the Makó District

We wish to analyse community learning in the Makó District quantitatively, too. We also examine all four pillars of the LeaRn index, as well as the complex pillar: our goal is to reveal how the averages of the Makó District relate to the national data, and which towns of the District have higher or prominently high values in comparison with the District and national averages.

Table 1: The pillars of the LeaRn index with respect to the Makó District

	<i>Pillar I</i>	<i>Pillar II</i>	<i>Pillar III</i>	<i>Pillar IV</i>	<i>Complex pillar</i>
<i>Hungary (n=3152)</i>	53.8	8.84	7.41	36.39	26.61
<i>Makó District average (n=15)</i>	54.08	9.71	5.19	32.68	25.42
<i>Ambrózfalva</i>	52.67	0.00	4.81	29.47	21.74
<i>Apátfalva</i>	54.89	11.08	3.93	34.67	26.14
<i>Csanádalberti</i>	61.12	0.00	3.35	35.36	24.96
<i>Csanádpalota</i>	54.77	11.88	5.23	33.92	26.45
<i>Földeák</i>	56.76	23.31	5.68	30.75	29.12
<i>Királyhegyes</i>	54.14	11.32	3.77	35.95	26.30
<i>Kiszsombor</i>	51.63	28.41	6.05	34.60	30.17
<i>Kövegy</i>	36.20	0.00	3.10	33.64	18.23
<i>Magyarcsanak</i>	54.03	0.00	2.75	32.04	22.20
<i>Makó</i>	66.83	27.16	6.36	30.84	32.80
<i>Maroslele</i>	54.93	11.00	4.94	31.92	25.70
<i>Nagyér</i>	50.81	0.00	7.14	24.97	20.73
<i>Nagylak</i>	56.54	0.00	9.42	30.99	24.24
<i>Óföldeák</i>	49.70	0.00	5.97	39.76	23.86
<i>Pitvaros</i>	56.19	21.48	5.32	31.37	28.59

Source: LeaRn database, 2016.

We examined data from every one of the pillars in all fifteen settlements of the Makó District. In Table 1 we highlighted in blue any positive deviation from the national average, and in green all data which showed remarkably high positive deviations from national data.

In summary, of the settlements of the Makó District we found the highest number of positive index deviations from the national average in the case of Földeák, Kiszombor, Makó and Pitvaros. Of these four, Makó's positive data can be explained by the size and population of the town, that is, the District seat character, which provides the residents with outstanding learning opportunities with respect to the above pillars. The other three settlements, however, do not have the seat-based attributes of Makó, thus in our research we set the goal to explore the background of the positive results from these towns. As a first step we launched our research in Földeák: our objective was to analyse the positive data with the help of the interview conducted with a prominent member of the local community and cultural life.

### **Földeák in the light of the LeaRn index**

Földeák is the third most populated settlement in the Makó District (2,993 people), the rate of unemployed before a first job is 21.98%, that of the permanently unemployed 30.77% - these data are especially high with respect to the Makó District. In our research we were looking for a resident in Földeák who had been a definitive figure in the settlement's community and cultural life for many years. We intended to address a kind of local hero, who had been active in shaping the village's life in the past decades with their outstanding personality and activity. Thus we carried out a semi-structured interview with the retired director of the Cultural Centre in summer 2017 in the Földeák Community Centre. The goal of making the interview was to explore the most significant phenomena in the settlement's community and cultural life, and shed light on the background of the positive pillar data, as well as to determine to what extent our interviewee might be regarded as a local hero, a major motivator of everyday life in Földeák. The interview was conducted in a semi-structured manner: alongside the preliminarily gathered questions we left scope for new and relevant subject matters arising during the discussion. In the following, our goal is to thematise the most important points of the interview, present them in accordance with various subject matters, throw light on the background of the opinions, and to draw the conclusions.

## **The prominent role of the Cultural Centre; associations in Földeák**

The Földeák Cultural Centre and Library (hereinafter referred to as: Cultural Centre) has a central role in Földeák from a community as well as a cultural aspect. The institution was established in 1957 to carry out manifold work addressing various target groups: according to the interviewee, the major target group included the residents of Földeák, they took it upon them to address the entire populace from children to the pensioner age group. Besides being a venue for programmes, the Cultural Centre also serves as a head office to local associations: on the one hand, it provides infrastructural background for the associations, on the other hand, it can provide professional support in the case of tender biddings (see: Figure 1).

Figure 1: Building of the Földeák Cultural Centre and Library, 2017.



Author's photo.

Young people are gathered by MOBIL Youth Association, and active adults as well as young mothers on maternity leave have an opportunity to do sports in the Cultural Centre, where they can take their children as well – providing daycare for children is a serious advantage for local residents with small children. Also, active adults can take part in computer courses in the evenings after work, which may mitigate the village's digital backwardness and disadvantaged status. Active adults again are targeted by the Anglers' Association, the Mental Hygiene Association, the association of voluntary fire fighters as well as Horizons Cultural Association. The clubs expressly open to pensioners include 'Granny's Stirring' Club and the handicraft club. Furthermore, the Zither Band and the Peacock Club are connected to the Cultural Centre, too, also addressing the pensioners' age group (see: Figure 2).



Figure 2: Poster of the MOBIL Association's programme on the wall of the Cultural Centre, 2017.



Author's photo.

It is worth mentioning the voluntary fire brigade in connection to the second pillar, too: alongside fighting fires and professional tasks the members of the association frequently hold educational presentations and demonstrations to students in the local school as well as taking part in regular trainings. Probably this phenomenon also appears in the background of the prominent second pillar.

The colourful association life characterising Földeák, however, boils down basically not to grassroots organisations. In 1995 professionals (Association of Community Developers) carried out an assessment of the community in the settlement, for the entire populace. On the basis of the analysis they went about establishing associations with different thematic, under the guidance of the association leaders invited by the Cultural Centre. This is a type of community development effort concerning microcommunities that is today present in the form of flagship EU initiatives: something that was commenced in Földeák 18 years before. Even though regarding the third pillar the village falls somewhat behind the national average, it showed higher index results than the District average, which is likely to be due partly to this marked presence of associations in the background.

During the interview the interviewee called our attention to the 'arc of associations' lifespans': the associations are present in the community's life with varying intensity. They are at full throttle or withdraw into inactivity for shorter or longer periods mainly respective of to the members' age, marital status and familial circumstances. The interviewee deemed the current general

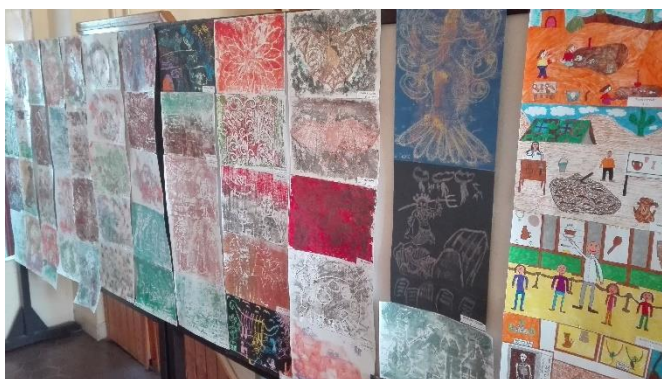
status of associations rather negatively: one reason for this is that Földeák's population is falling, and another is the domination of the digital world, and the decreasing of personal connections among the youth.

### **Music and school**

One of the most important triggers of community and cultural life is the Földeák affiliated department of the 'Private Music School of Makó' operative in the District seat. The music school provides quality education to pupils from primary school upwards in three fields: music education, folk dance and fine arts. Lessons are held in the local school, but the Cultural Centre also does its share in the life of the music school. At the end of the year they organise exhibitions of the students' art, and the institution is a venue for different presentations and performances, which count as extremely popular programmes in the settlement. The interviewee had rather high an opinion of the music school's activities and its impact on the children of Földeák (see: Figures 3, 4, 5).

Figure 3, 4, 5: Exhibition of the works of the art school pupils in the Cultural Centre, 2017.





Author's photo.

The music school facilitates catching up, as well: pupils there have special opportunities particularly due to study trips and exchange programmes. Prominently gifted Földeák pupils may be employed by the Makó Great Orchestra, where they can travel to play in various shows abroad.

The presence and operation of the music school may, therefore, have an effect on the prominence of the second pillar. Also, the educational activity of the music school as well as its participation in village life show that art education is a serious motivating force in the settlement's community and cultural life.

### **Sport as a tool of shaping the community**

The village's most important priority events are normally connected to sports. Besides Földeák's handball and football education, a highlighted role is attributed to orienteering in the community's life. Accordingly, one of the most important events in the settlement is 'Running into the Past', in addition to

which they also hold marathon races, around which they have organised a day festival, too.

Sports are, therefore, in themselves tools of shaping the community and may help with catching up. Programmes connected to the sports events, the great number of viewers, including residents of other communities besides Földeák, corroborate the community event and provide the locals with newer opportunities.

### **The disadvantaged status and catching up**

Community and cultural learning have a serious role in mitigating the village's disadvantaged status and promoting catching up. As we have mentioned, the presence of the music school is suitable for picking individual gifted students and providing them with particularly unique opportunities, as well as for mitigating the backward status through organised trips to abroad, along with the tender opportunities available to the associations that they regularly utilise.

In addition, programmes in the Cultural Centre are normally visited by local disadvantaged residents, which may greatly facilitate catching up. Our interviewee pinpointed the computers with Internet access in the Cultural Centre as concrete tools that promote catching up: an easier access to digital tools and the Internet may also help fighting the disadvantages.

### **Summary**

In our study we examined aspects of community and cultural learning in connection to the village of Földeák. Besides analysing statistical data we also found a local hero during our interviewing process: the resident of Földeák who had managed the Cultural Centre for two decades appears in the community's life not only as the director of the institution, but also as a leader of Földeák's community and cultural life, a motivator of the community feeling, communal programmes, generally respected by the locals. (This one interview was suitable to present a local hero and review the most important component of the town's community life but it cannot provide a wide, overall picture of course.) During the interview it was revealed that the enthusiastic and goal-oriented interviewee had launched various community initiatives, formally and informally assisted and supported the operation of various associations, and also deemed it important to continually develop the

settlement's cultural and community life. This person created events and programmes that still define Földeák's culture today and differentiate it from other villages in the District.

In our research we established that different cultural and other associations, such as the affiliated department of the Makó music school, are intimately tied to the village's community life. They not only serve different community events but also work as a kind of engine or elevating force: due to the network of relationships among people some disadvantaged residents, who otherwise fundamentally would not appear in events, can also take part in cultural and community programmes where certain forms of community and cultural learning may come into being.

In our analysis we have highlighted the tight intertwining of sports and local community life, too. Owing to the success of the local orienteering team two high-priority events connected to running are present in the village: the programs organised in spring and autumn are not only sports events but in a broader sense they have become festive occasions, festivals of the whole settlement.

When fighting disadvantages the settlement mainly utilises tender funds, alongside the previously mentioned music school and sports achievements. Local digital tools and Internet accessible to anyone also facilitate the process of catching up. The proximity of the District seat, Makó, may appear as a positive or a negative condition with regard to the disadvantages, respectively: on the one hand, it is a force draining away children and active, work-capable adults, on the other hand, however, due to the small distance several opportunities are provided to Földeák that are not available to other settlements in the District.

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**Barbara Máté-Szabó & Edina Márkus**

## **THE ROLE OF SPORTS IN COMMUNITY BUILDING AND DEVELOPING LEARNING – THE CASE OF HAJDÚNÁNÁS**

### **Abstract**

Our case study attempts to examine the role that learning can play in overcoming disadvantages. How learning contributes to the development of settlement and region through innovative initiatives. We focused on cultural learning (Juhász & Szabó, 2016), within which we examine the field of sport, we have examined the relationship between sport and learning in the district of Hajdúnánás and in the center of the district. In our present case study we examined the formation and development of a curiosity initiative. It was clear that the "local heroes" and the actors they involved had the value and motivating power to start learning, shaping communities. Our results included the improvement of the quality of life, lifestyle changes, the related learning and the learning and intergenerational effects of the community experience.

*Keywords: cultural learning, community learning*

### **Introduction**

In our study we examine the significance of cultural and community learning in the Hajdúnánás township using quantitative (KSH, 2011; LeaRn, 2016; TeIR, 2018) and qualitative methods (interviews). We place utter emphasis on the field of sports from the aspect cultural learning in the Hajdúnánás township, which we analyse for its role in learning and catching up. Besides the most recent data from the central Statistics Office we used data from the National Regional and Spatial Development Information System (TeIR), too.

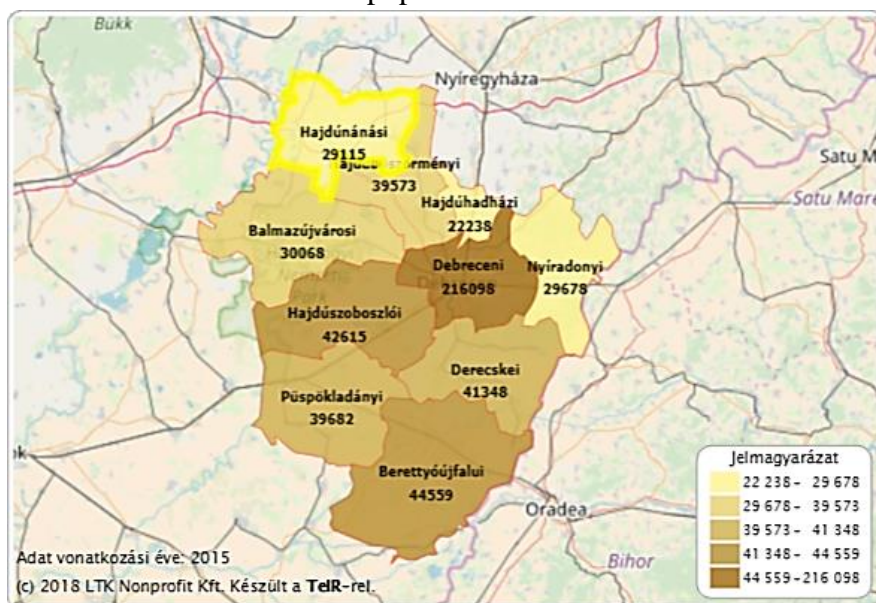
### **Introduction of the Hajdúnánási township with regard to social composition**

In Hajdú-Bihar county the township of Hajdúnánás is the second smallest after the Hajdúhadház microregion regarding both its area and its population. The township consists of 6 settlements throughout its 547 km<sup>2</sup> area: Folyás (297 people, 54 km<sup>2</sup>), Görbeháza (2 366 people, 80 km<sup>2</sup>), Hajdúnánás (17 172 people, 260 km<sup>2</sup>), Polgár (7 889 people, 97 km<sup>2</sup>), Tiszagyulaháza (724 people, 21 km<sup>2</sup>) and Újtikos (870 people, 35 km<sup>2</sup>). The township of a population of



nearly 30,000 is included among the subsidised townships as per Government Decree No. 290/2014 (XI. 26.), which is to be developed with a complex programme.

Figure 1: The townships of Hajdú- Bihar county and their populations.



Source: teir.hu

The population has been diminishing continually in the last ten years, a great percentage of the populace is ageing, and young people move to the county seat or the capital, Budapest primarily to find education and job opportunities. Between 2004 and 2015 year 2010 was lowest as to the values of natural propagation and population decline, which was followed by a continuous improvement and the current stagnation. Compared to the county and the region the township has much weaker indices, whereas concerning the national average it is closing in, if we take into account only the past years. Between 2004-2014 the township's population fell by approximately 1000 people (Teir, 2018), which trend must have continued in the past 2 years. The number of people of a work-capable age with a permanent residence (18-59 years of age) is continually diminishing.

The economic recession effected vast problems in the township as well, thus data peak between 2009-2011. From 2007 the rate of unemployment increased steadily, which was restored to the 2006-2007 values only in 2013. Compared to the national situation, and including the most recent 2015 data as

well, the rate of unemployment is still high. The same can be established when comparing the data to county and regional values. Taking the data of the 2011 census as a basis, the composition of the population of Hajdúnánás township includes rather few romany residents, whose population is conspicuously low even compared to the other counties' townships, barely 2%.

### **The LeaRn index with respect to the Hajdúnánás township**

In the second section of the study we look at the indices mapping the Hungarian learning regions, generated on the basis of the Canadian analysis of life-long learning and the German learning atlas, in relation to the Hajdúnánás township (Teperics et al, 2016).

In the case of Pillar I, the basic skills involved in PISA studies (reading comprehension, problem solving, mathematical and natural scientific skills) and the trainings and qualifications of adults are highlighted. In the case of Pillar I (formal learning) values, in the township the proportion of people older than age 10 without even one completed year of school studies is low, but in contrast to this, the average of people with at least primary school qualifications or secondary school matura exams is not too high. Pillar II shows the results of informal learning and adult education. The LeaRn research statistical team was forced to effectuate the greatest substitutions in the cases of Pillar III and IV with regard to the Canadian and German indices. Pillar III holds the indicators of cultural learning. Institutions of cultural education, media and sports show important results in the examined township. The final pillar, Pillar IV investigates community learning, namely non-governmental organisations, religious activity and minority local governments.

Table 1 carries data for the pillars and complex pillar of the settlements in the township. 6 settlements belong in the Hajdúnánás township under survey. In order to get a clearer picture, we have included the national values in our table.

Table 1: Data of the complex index in the Hajdúnánás township

	<i>Pillar I</i>	<i>Pillar II</i>	<i>Pillar III</i>	<i>Pillar IV</i>	<i>Complex pillar</i>
<i>Folyás</i>	61.02	0.0	3.65	28.04	23.17
<i>Görbeháza</i>	55.44	10.89	6.19	31.30	25.95
<i>Hajdúnánás</i>	56.26	23.12	6.71	29.15	28.81
<i>Polgár</i>	61.28	13.97	7.10	32.50	28.71
<i>Újtikos</i>	51.28	9.56	4.06	30.40	23.82
<i>Tiszagyuláháza</i>	52.35	0.0	1.08	33.70	21.78
<i>Hungary</i>	53.8	8.84	7.41	36.39	26.61

Source: LeaRn database, 2016

In Pillar I we may see that Hajdúnánás, which counts as the centre of the township, is not among the first in the rank of 6 settlements, but it is still above the national average. For Pillar II we have no data for 2 settlements. The results of the other 4 settlements strongly indicate the role of informal learning in the microregion. Looking at cultural learning, the national average is only approximated by Polgár, but here the township's settlements stay behind the average, similarly to Pillar IV. In comparison, the national average of the complex index is superseded by Hajdúnánás and Polgár.

### **Analysing the interviews**

In community learning, we analysed the nature of sporting life in the township and the role of sports in community building. From preliminary data collection we gathered that the most sports could be pursued in the township seat. In Hajdúnánás sports infrastructure has changed a lot in the past 20 years, associations have been established, professionals have been invited to the town. Prominent sports include football, handball, swimming, karate, kendo, kayak and canoe, wrestling and athletics. In our study we wish to highlight two sports which have become determining factors in the town's life, mobilising several hundreds of children day by day, and the results are excellent and outstanding in the national roster, too. From the interviews with professionals and association leaders in the handball and kayak-canoe clubs it is clear that sporting life and community learning are definitive in the life of the town and the township. On the one hand, the municipality and entrepreneurs prominently support the two sports, moreover, the associations receive material support

from the government as they deal with nationally subsidised, spectacular sports.

Observing the opportunities, the financial background can be deemed stable, everyone makes an effort to support junior team development, so that as many children as possible can compete and get acquainted with the two sports. Infrastructurally the town sports hall and school gymnasiums are available to the men's and women's handball clubs. Currently the neighbouring settlements have opened to renting out their infrastructural facilities.

During the interviews I have received the information that the 5 halls of the town are too small for both clubs, since handball players range from 5 years of age to adults in the town, and their trainings and competitions can only be held by making serious arrangements. The community's attitude, parents' and educational institutions' support, is an extremely important element of competing. It is evident that family background and support mean a lot, especially for juniors. According to the unanimous opinion of the trainers, regular trainings weekend matches, tournaments and mini championships systemise the life of the sporting children. Studies and daily preparation for school are greatly assisted by this kind of system in the children's life.

The majority of the players excel in their studies and in school competitions, which the parents are proud of, too. In many cases mental and spiritual support from the parents is low if the children have no appropriate equipment for sports. Luckily in the men's and women's clubs it is taken care of, as the leaders of the associations provide everyone with uniform trainers, jerseys, bags and protective equipment, moreover, at the weekend they provide meals for the teams, both the children and the adults. During the interviews our respondents all highlighted these factors, since, as they put it: *'Only in this way, with such an attitude and commitment, can you educate the sportspeople of the future, mature adults who will be able to prove themselves in different areas as well, were they not to choose professional sport.'* (1<sup>st</sup> interview)

In many cases the township's holding power arose, since there are primary and secondary institutions in the town and the neighbouring settlements, but after their matura exams most of the adult players leave the association to conduct their further studies elsewhere. On the one hand, job opportunities are really limited in the township, but on the other, becoming sportspeople for a living is also one reason why 5-10% of children finish their grammar school studies elsewhere.

*'We have raised the attention of several academies in the past years with our results in replacement and junior teams. In junior league in the last 5 years we have been among the best 8 nationwide up to 14 years of age in both boy and girl teams. The best players are also regularly offered contracts and in many cases the children together with their parents decide to trade clubs, since what resolves the matter is what is best for the children.'* (1<sup>st</sup> interview)

A serious role of training professionals and developing adult replacement is allotted to those adult players that choose Hajdúnánás. In the past period they have launched a campaign to popularise the sport, owing to which programmes and trainings have been commenced in several towns of the township.

In the light of the interviews development goals include the improvement of infrastructure as an increasingly inevitable task, along with the maintenance of local youth which is a high priority task for the leadership of the municipality. As a curiosity, kayak and canoe appeared in the township in the past 5 years. Two former junior national team members, currently trainers, brought the idea to the municipality and the primary schools to find support for the sport in Hajdúnánás. All of the authorities said yes, but the question remained what infrastructure and more importantly what waters would be available for the sport and where they could train. The municipality marked a section of the Eastern Main Canal and the rowing pond of the Hajdúnánás Spa for the purpose. None of these are as perfect facilities as, say, the Tisza in Szeged or Tiszaújváros. The children and parents were soon intrigued by the new opportunity and within two years an association started kayaking with approximately a 100 sportspeople. A boat house was built, after the rented boats they purchased the first kayaks and the children started going to competitions. At the beginning many people would not think that after 2-3 years several children would become champions in their own age group and their own region, even be admitted to the national team in their age group. In the case of this sport, after the interviews we more strongly felt that one good idea with an appropriate community spirit can create a successful sport and a new opportunity for the community.

*'Kayak is a great opportunity not only for the children; we have older competitors as well, so in our association, besides all their support and help, the parents can train and do sports together with their children.'* (2<sup>nd</sup> interview)

In the interview with the director of the association, we were surprised to see to what extent generations were involved in supporting the sport. In addition to the parents, the grandparents, too, invest a lot of effort in the community and in community learning. *'On Sunday mornings we have a running training, where children bring their parents, and sometimes also the grandparents, so before Sunday lunch they run 4-8 kilometres outside the town.'* (3<sup>rd</sup> interview)

Inter-generational learning and children's development are greatly assisted by the parents' attitude and support, oftentimes by financial investment, as parents also help with the children's transport and competing, even in the case of children other than their own. Furthermore, to the trainers' joy, they organise barbecues, family days and optional programmes at home competitions. Similarly to the case of handball, here, too, a big role is allotted to appropriate planning with time and children's success at school: *'these two things can only exist jointly'*, as one of the kayak trainers asserted during the interviews. (2<sup>nd</sup> interview)

In addition to community cooperation and community learning, the association focuses on education and experiences, too. After the London Olympics several Olympians and champions visited the managers of the club and the children. There were several presentations and demonstrations to children and parents alike, which further reinforced the connection between the sport and the competitors. Along with learning from experience it was interesting to observe when taking the interviews that the examples of local collaboration astonished the Kayak and Canoe Association and the outstanding professional sportspeople, and motivated them to provide support. Several boats and paddles have been purchased thanks to the support and donations of these circles, and this is how the association has been able to grow and nearly 100 children could learn about the sport as well as swimming, which is a basis of the sport, because children have to learn to swim before they are involved with this sport more seriously.

In the case of handball and kayak it became clear that by involving the parents sports can become a key actor in community development and community learning. This 'local hero' and the appropriate financial support and investment can change the lives of a lot of families and primarily the children, and can initiate new processes within the community that are conducive to learning.

## Summary

In our case study we undertook to investigate the LeaRn indices in the Hajdúnánás township, to analyse and map the role of sport in cultural learning. In the first section of our work we made an attempt to briefly describe the characteristics of the township. In the first phase of the research alongside a brief statistical summary we checked out the indices generated in the LeaRn – Learning Regions in Hungary research with respect to the microregion. Then we conducted interviews with trainers, association managers, players in relation to two distinct and prominent sports. The results showed what is necessary for making a community and how sports can contribute to the development of a community and, via learning, to the children's and parents' physical and mental as well as spiritual development.

The case points to the role of sport in learning and community building. Moreover, long-term population retention is also seen as a goal and desired effect. In the field of cultural learning (broadly understood), the field of sport, community learning typically appears in good practice. An important condition for the operation of the practice is the continuous and good co-operation of the actors, and its development and maintenance is also a learning process.

Results of case: good infrastructure background, a large number of athletes young. Crowd and race sports results. Unique kayak canoeing in the area. From the experience of interviews with professionals working in sports and association leaders, it has become apparent how much sport and community learning can be decisive in the life of a city and district. Learning and preparing for everyday school trials are greatly helped by sport, and children have a system of life over the years. The vast majority of athletes in learning and study competitions achieve excellent results, which parents can be proud of.

Sustainability of good practice. Among development goals, interviews have highlighted the need to improve infrastructure, and keeping young people in place is also an important goal for city management. On the one hand, the city leaders, the entrepreneurs support the 2 sports as a priority, and even as sport-sponsored sports in the country, the associations receive serious subsidies as long as the conditions exist, the good practice can be sustained.

The transferability of practice depends on many factors. Dedicated sports professionals, support for decision-makers in the settlement,

infrastructure for the sport are necessary. Collaborative educational institutions. People interested in a particular sport.

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## Interviews

1<sup>st</sup> interview made at 18<sup>th</sup> December 2017

2<sup>nd</sup> interview made at 12<sup>th</sup> December 2017

3<sup>rd</sup> interview made at 14<sup>th</sup> December 2017





**Dávid Rábai**

## **COMMUNITY LEARNING AND SOCIAL INNOVATION – THE CASE OF HAJDÚHADHÁZ**

### **Abstract**

Our research is based on the foundations of LeaRn's research (Kozma et al., 2016), and as a new stage of research we were interested in what data we can read from the statistics along with the latest social, economic and infrastructural reports on the Hajdúhadház district and the qualitative research carried out in the field supports the results of these previously mentioned statements and statistics. In the second main part of the study after the introduction, the most recent (mostly 2015) social, economic and infrastructural indicators related to the district of Hajdúhadház were analyzed and presented, and in the third chapter of the study we carried out statistical analyses of the walk and its settlements in the LeaRn index pillars (Formal Learning, Non-Formal Learning, Cultural Learning and Community Learning) (Kozma et al., 2015; Kozma et al., 2016). These results were compared with national values in another figure, and the region was also compared with two rounds with nearly the same population. One such district is the Nyíradony in the vicinity of the district of Hajdúhadház and the another name is Szeghalom district in Békés county which is also population similar values with Nyíradony district. The values between the districts were illustrated in the figures, and then the data series were analysed. In the fourth main unit of the study, in the framework of fieldwork, we conducted interviews in the district of Hajdúhadház about what form sporting as a potential community building activity appears in the district. We were looking for an answer to why this pillar is left out of national averages, and how the interviewees themselves think about this issue.

*Keywords: community learning, social innovation, LeaRn index, Hajdúhadház district*

### **Introduction**

In our present research we have set the aim of analyzing the social innovation activity of the Hajdúhadház district in sport. In our study we are looking for the extent the most recent social and economic indices and data of the LeaRn database (Kozma et al., 2015; Kozma et al., 2016) on the Hajdúhadház district are in harmony with our qualitative research conducted in the field. It is our choice to map this aspect of the journey, because the area is lagging behind the

national average on the basis of the Learn-database findings as a community learning pillar (Kozma et al., 2016). We were therefore curious that the leadership of the district center in Hajdúhadház city views the issues of community learning what the region is doing to improve this pillar.

### **A general introduction of the Hajdúhadház district as defined by various indices (social, economic and infrastructural factors)**

The total area of the Hajdúhadház district is 137 km<sup>2</sup>, its population is 22 322. Altogether three settlements belong in the district, namely Bocskaiert (3192 people, 11 km<sup>2</sup>), Téglás (6406 people, 38 km<sup>2</sup>) and the district seat, Hajdúhadház (12 725 people, 88 km<sup>2</sup>) (Source: [www.teir.hu](http://www.teir.hu) (see Bibliography for more specific data). The Hajdúhadház district, with its 22 238 people and 137 km<sup>2</sup> total area, is of the smallest in the region with respect to population and area. Among the closest the Nyíradony district's population (29 678 people) is most similar to this microregion.

Examining the district's rate of unemployment we may establish that in the period 2005-2015 the district reached its peak values between 2007 and 2012, as unemployment was highest at this time, a calculated 22.49%. By 2013, however, a significant improvement could be observed as the rate of unemployment fell to 14.8% and did not increase significantly until 2015. The proportion of job seekers registered in the Hajdúhadház district was highest in the age group of employable people (aged 14.1-16.8) with a percentage of 14.4%. This means that the rate of unemployment is high in the region, of the neighbouring districts only neighbouring Nyíradony had a similar value, where the percentage was minimally higher (15.5%) (The most accurate source: <https://www.ksh.hu/interaktiv/terkepek/mo/munkan.html>).

### **The results of the LI<sup>12</sup> data analysis projected onto the Hajdúhadház district, compared with the Hungarian average and data from other districts**

The analysis of the region's statistical indices along LeaRn index pillars is deemed important because in our view 'deep boring' which yields intriguingly and significantly prominent or low values can only be carried out by analysing the statistical records.

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<sup>12</sup> LI=LeaRn index

The data of the district and the three settlements have been analysed from the aspects of the four pillars (formal learning, non-formal learning, cultural learning and community learning) and the complex index:

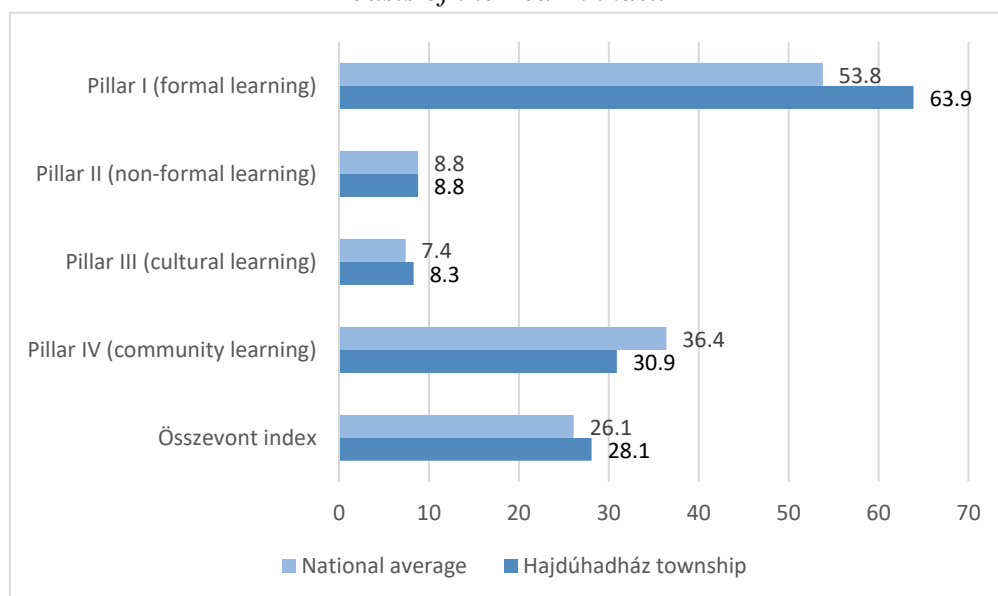
Table 1: *Values of settlements in the Hajdúhadház district according to the LeaRn index pillars*

<i>Settlement</i>	<i>Pillar I (formal learning)</i>	<i>Pillar II (non- formal learning)</i>	<i>Pillar III (cultural learning)</i>	<i>Pillar IV (community learning)</i>	<i>Consolidated complex index</i>
<i>Bocskaikert</i>	71.5	1	7.8	33.6	28.5
<i>Téglás</i>	62.3	13.6	13.13	30.6	30.1
<i>Hajdúhadház</i>	57.9	11.9	4	28.6	25.6
<i>Average</i>	63.9	8.8	8.3	30.9	28.1

Source: LeaRn's database, 2016

Table 1 exemplifies the values of the settlements in the Hajdúhadház district (N=3) according to the LeaRn index pillars. What is conspicuous is that in the case of Pillar II (non-formal learning) Bocskaikert has an extremely low value (1) in comparison to the other two settlements in the district. In the case of Pillar III (cultural learning) Téglás is prominent, and this higher value is conducive to the fact that the pillar raised the district above the national average. In the case of Pillar IV (community learning) the microregion has a value lower than the national average.

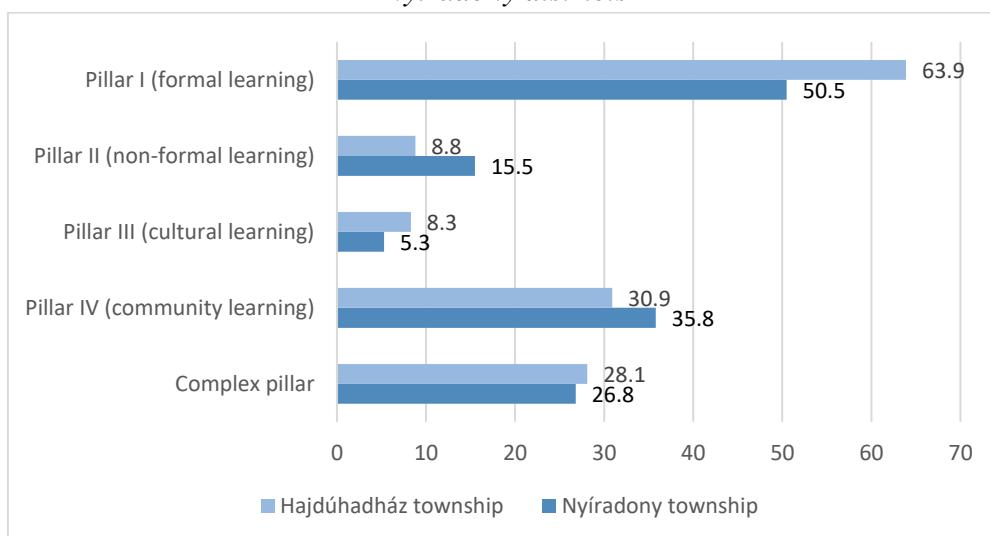
Figure 1: *Comparison of the Hajdúhadház district to national data on the basis of the LeaRn index*



Source: LeaRn's database, 2016

The above figure (Fig. 1) shows LeaRn index data by pillars for the Hajdúhadház district compared with the national average. What is clear from the data is that the Hajdúhadház district has higher values for Pillar I (formal learning), Pillar III (cultural learning) and the complex pillar than the national average, thus these data have been marked in red. In the case of Pillar II (non-formal learning) the microregion has identical values, while for Pillar IV (community learning) it falls behind the national average. The question that arises here is why this individual pillar is behind the Hungarian average. The next section of the study undertakes to answer this emerging question; here we communicate the results of interviews conducted in a field study.

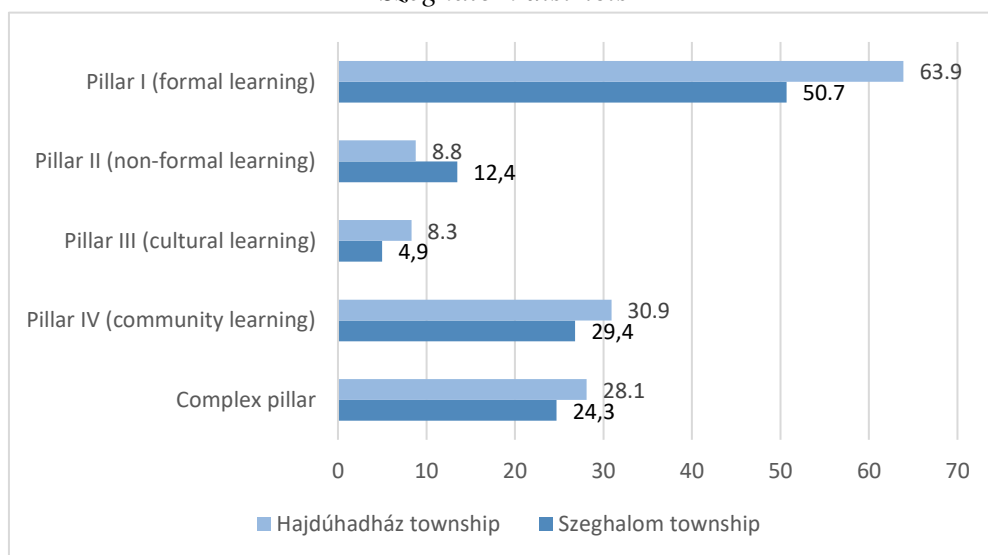
Figure 2: *Comparison of the LeaRn indices of the Hajdúhadház and Nyíradony districts*



Source: LeaRn's database, 2016

Figure 2 shows the differences between the Hajdúhadház district (N=3) and the neighbouring Nyíradony district (N=7) of nearly identical population, looking at the pillars of the LeaRn index. What is highlighted is that the Nyíradony district has higher peaks than the Hajdúhadház one in the case of Pillar II (non-formal learning) and Pillar IV (community learning), which data have been marked in red in the chart. For Pillar II the value of the Nyíradony district is almost double of the Hajdúhadház one. The values of both districts reach the national average based on the consolidated complex indices, but the Hajdúhadház district has minimally higher values than the Nyíradony one.

Figure 3: *Comparison of the LeaRn indices of the Hajdúhadház and Szeghalom districts*



Source: LeaRn's database, 2016

In the next figure (Fig. 3) the values of the Hajdúhadház district are compared to those of a microregion which is not situated in Hajdú-Bihar county, yet it has a similar population. We chose this region as a comparison because we were curious that the statements of a walk in another county resembled or differed from the Hajdúhadház district.

The Szeghalom district is located in Békés county and has altogether 7 settlements (Bucsa, Füzesgyarmat, Kertészsziget, Körösladány, Körösújfalu, Szeghalom and Vésztő). As a result of the comparison of statistics, Pillar II (non-formal learning) peaks higher in Szeghalom than in Hajdúhadház, which has been marked in red in the chart. With regard to the other pillars (I, III and IV) the Hajdúhadház district has higher values than the Szeghalom one, which is most emphatically true for Pillar I. As for the consolidated indices, the values of the Hajdúhadház district are also higher, even though data from the Szeghalom microregion barely stays below the national average (26.1).

## **Results of the field study – experts’ interviews in the district**

### ***The relevance of qualitative research, the interviewees***

As has been evident in the statistics on the districts, the microregion has lower values in the sphere of Pillar IV, that is, community learning than the national average. Thus it is rather intriguing to ask to what extent this field is intended to develop in the district, whether there are initiatives that can contribute to improving the values of community learning. This is the so-to-speak ‘deep boring’ part of the research, with which we make an effort to ferret out and address the persons and communities who and which have a goal to develop the given district and microregion as ‘local heroes’ and work to effect positive changes.

During the field study altogether four interviews were conducted from this aspect. It might be interesting to learn about the interviewees that one of them is the mayor of the municipality of Hajdúhadház, another is the deputy mayor of Hajdúhadház, our third interviewee is a member of the board of directors of the Debrecen-based Békessy Béla Fencing Centre, and a fourth interviewee is a section manager at the Hajdúhadház Fencing Club.

### ***Sports options in the district, its catchment area, and fencing as a possible force behind community development***

Asking our interviewees, we first wondered what sporting possibilities were available in the district. They said that the district offered boxing, football, basketball, archery, fencing and horseriding as options to the residents.

We also asked the deputy mayor of Hajdúhadház to what extent they emphasised the development of sports opportunities: *‘In 2011, when we started the reorganisation of the town, with the mayor we also greatly emphasised sports, he really represented basketball and I did football. We made a majestic effort to involve as many children as possible in the enjoyment of physical exercise, and the practice of sports.’* (1<sup>st</sup> interview)

As the interviewees told us, several options for sports are available to the residents of the district. Our previous interviewee added that from 2011 they emphasised developing options for sports, the main goal of which was indeed to make as many children and adults as possible like sports and involve as many as possible in one of the many sports clubs in the district.



The mayor of Hajdúhadház told us that one of the main purposes of developing sports opportunities was keeping the youth in the district and stopping their outward migration. According to the mayor, if a gifted young person finds the opportunity to do sports in the district, they are less likely to move out and find their fortune somewhere else. This is why they also emphasise the development of juniors in the various sports, which is justified by the fact that they have an on-going cooperation with both the Debrecen Basketball Academy and the Debrecen Football Academy. The mayor of Hajdúhadház let us know that a greater than ever number of children are now competing as members of some sports club: *'In contrast to the former situation, where the number was close to zero, now there are several hundreds of athletes licensed with a sports club, who compete regularly, and I should also say they are all around the country, because junior team sports as well as individual competitions involve young sportspeople travelling to different parts of the country.'* (2<sup>nd</sup> interview)

The mayor added that there was hope that the junior bases of different sports contained real gems among athletes and gifted: *'We hope that with the many kinds of sports the junior teams of today will give forth young players who will become international sportspeople.'* (2<sup>nd</sup> interview)

As has been shown in an earlier part of the study, in the different statistical records for the district, the Hajdúhadház district only falls behind then Hungarian average in community learning (Pillar IV). We were wondering whether, in the interviewees' view, doing sports had a community developing power in the district, and which dimensions this community generating function was most manifested in. According to the interviewees' unanimous opinion, doing sports has a power to generate a community both within the sports played in the district and without, among the residents in the settlements. The mayor of Hajdúhadház told us that by playing sports young people make intimate relationships not only inside the sports clubs but with the residents, creating smaller groups who cooperate with one another and assist one another in the towns. This function can be reinforced by the leaders of the town mainly by organising municipal events, which the municipality is continuously striving to do: *'In individual clubs, small communities are generated, and here these groups are not isolated from one another. But there are municipal events and common programmes where almost all members of the sports clubs appear (...) and these events are venues for recruiting and community building, also, awards are given out here, so these aspects all come together and are*

*interwoven (...) Clearly we are far from these communities having very determining roles in the life of the town, but this is related to economics, to the problems involved in the life of non-governmental organisations.’ (2<sup>nd</sup> interview)*

We also asked how many people attended these aforementioned town events and programmes, how much the residents were inclined to visit these. Our interviewees admitted that attendance at sports events was low even though subsequent events were announced in several forums (e.g. the sports clubs have their own web pages, advertisements are posted on Facebook and posters in different busy corners of the town). According to the mayor, people have less and less time and fewer and fewer material means to attend and actively take part in these programmes: *‘Currently the biggest problem I think is that all in all the socioeconomic situation does not allow people to afford to go to such sports events regularly.’ (2<sup>nd</sup> interview)*

In the town of Hajdúhadház the newly built fencing hall was occupied and inaugurated in September 2015. One of the members of the board of directors of the Békessy Béla Fencing Centre told us in an interview that in Hajdúhadház the first phase of the appearance of fencing was launching fencing in the school. Later the leadership of the town applied for a serious EU tender for rehabilitation, including the establishment of a sports complex, the central element of which was the fencing hall constructed and inaugurated in Hajdúhadház in 2015. Our interviewee identifies the main problem being the use of a club model different from that in Debrecen. This is primarily due to the fact that fencing as a sport is suitable for a certain social layer, in Debrecen the members of the social elite or the upper middle class, which stratum is really narrow in Hajdúhadház. The club management in Hajdúhadház, furthermore, had little experience in the matter, therefore, they chose the easiest way to recruit children. This is exactly why a fencing group with mostly insolvent members was gathered. This also resulted in the fact that due to the social composition of the Hajdúhadház fencing group the club’s reputation is not the best in the town. As our interviewee put it: *‘The fencing group’s social composition is, unfortunately, lower, and thus opinions are not too good about it. I know that more affluent people from Bocskaiert and Hajdúhadház wanted to bring their children to fencing, but when they entered the fencing hall, they immediately turned their backs on it, saying their children were not suited to the place...’ (3<sup>rd</sup> interview)*

We also wanted to know to what extent the over one-and-a-half-year-old Hajdúhadház Fencing Hall had had a community developing function in the district since its foundation. Our interviewee was satisfied to tell us about the Olimpici Grand Prix, which is a serious Central European international fencing competition and has been housed in Hajdúhadház for two years now. In the last competition nearly 600 competitors entered the planche in the town, which was a distinct source of pleasure to the organisers. According to our interviewee, the fencing hall has had a great role in community building, as the locals are proud of the town that can organise such a renowned event. In this person's view, organising and conducting programmes like this is one of the most optimal ways to reinforce local patriotism: *'It was great to see the local residents feeling proud of this competition being housed by Hadház. They really did their best in the different accompanying programmes, and it was really nice to see and sense it. This is exactly where your earlier question feeds back, that is, whether the people feel that this whole thing is theirs: this is the kind of programme that is suitable for reinforcing local patriotism.'* (3<sup>rd</sup> interview)

## **Summary**

Concluding the research we can assert that the Hajdúhadház district falls behind the national average in the case of Pillar IV (community learning). The same data is found in a comparison with the Nyíradony district, but here we also have a lower value for the second pillar (non-formal learning). Comparing the microregion with the Szeghalom district we can establish that in relation to the Hajdúhadház district the Békés county district has better results considering Pillar II (non-formal learning), but in the case of the other pillars the Hajdúhadház district excels.

As a follow-up to the research we might wonder how much of sports is learning and how much of it is innovation for the residents of the district. The answer may lie in the intersection of the two dimensions in question. It is learning, since the communities generated by joint sports activities can learn from one another, can be socialised into newer and newer communities, and thus they can develop new skills in others. On the other hand, it is also innovation, as these new sports can make new communities, and result in the generation of innovative thoughts among people living in these settlements.

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## Interviews

1<sup>st</sup> interview made at 31<sup>st</sup> January 2017

2<sup>nd</sup> interview made at 7<sup>th</sup> February 2017

3<sup>rd</sup> interview made at 18<sup>th</sup> January 2017



**Dorina Anna Tóth**

## **COMMUNITY CENTRE: AN OPPORTUNITY FOR BREAKING OUT (SÁTORALJAÚJHELY)**

### **Abstract**

Community higher education centre (CHEC) is the new institution of the Hungarian higher education. CHEC has an economy developing role which seems to fulfil the third mission of higher education. In our study we will discuss about the CHEC of Sátoraljaújhely. Sátoraljaújhely is in north-east Hungary, the Sátoraljaújhely district is underdeveloped region of Hungary. The hopes of the Sátoraljaújhely district attached to the CHEC promise to make the microregion capable of keeping a stratum of young, graduate labour force, and thus ensure continuous economic and social improvement in the microregion.

*Keywords: third mission, community higher education centre, social-innovation*

### **Introduction**

A community higher education centre (hereinafter referred to as: CHEC), according to both the higher education strategy and the Hungarian law on higher education, is destined to attract disadvantaged persons living in a given region to higher education – as well as to improve the competitive edge of disadvantaged, break-off regions (Fokozatváltás a felsőoktatásban 2014). This can create an opportunity to take part in higher education and can lay the foundations of the participants' 'place and role' in the labour market. In Hungary rural institutions of higher education (such as CHEC) take an important role in backwards regions: they attract students, tutors and researchers to the microregion (Hrubos, 2011). Tutors and lecturers generate knowledge, which via the graduates is directly transferred to the economy – in the case of the CHEC the specialised nature of the trainings presumably ensures that the local economy and labour market (companies, local interests) shape the training profile, and 'students' knowledge'. To sum it up: a CHEC is a new type of institution which targets the increase of the region's compatibility, by attuning the trainings to the demands of the local labour market. CHEC is in contractual relationship with one of the higher education

institutions, and this agent university can launch accredited training courses in CHEC. For some trainings (e.g. engineering) the practice venues are supplied by certain third parties (companies, organisations, etc.).

### **The social and economic background of the Sátoraljaújhely district**

The Sátoraljaújhely district is located in northeastern Hungary, directly next to the Slovakian border. 21 settlements belong to the district, including two towns: Sátoraljaújhely and Pálháza. The population of the district is decreasing continually and at a drastic rate. Live births do not exceed the number of deaths, so natural proliferation/depopulation has developed a negative trend in the district. The number of people migrating into the district does not exceed the number of people moving out, thus the migration difference is negative (HCSO). These tendencies forecast the ageing and final depopulation of the district. The process is catalysed by the district's border situation: the Slovakian border functions as a barrage.

The Sátoraljaújhely district has a rate of unemployment higher than the Hungarian average. Due to this the Municipality of Sátoraljaújhely handles the occupation of young job-seekers as a high priority task and in 2012 launched its program called 'Young Újhely', which serves the employment of young graduates in the Sátoraljaújhely labor market in any profession or field.

### **Sátoraljaújhely as reflected in the statistical data**

In the framework of the Learning Regions in Hungary (LeaRn)<sup>13</sup> project supported by OTKA (K-101867) we undertook to map the Sátoraljaújhely district. The experiences gathered in our field study assisted us in interpreting the statistical data, in explaining how the district generates higher numbers in community and cultural learning when it lags behind the national average in the fields of formal and non-formal learning (see Rábai & Tóth, 2016). In this study the focus is on the solutions of the Municipality of Sátoraljaújhely for reinforcing formal and non-formal learning.

Table 1 shows the school qualifications of the district's people as per institutional, formal learning (Pillar I) indices. In the case of Pillar I (too) we have data from all of the settlements of the district (21). The table has a minimum value of 0, a maximum value of 100, which gives us the scale for the

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<sup>13</sup> For more detail see: Kozma, T. (ed.) (2016)

district's results. According to this, the settlement(s) with the worst index got a value of 0, those with the highest a value of 100. Table 1 clearly shows that the general level of education is low in the district, and the number of people under the age of 10 without any completed school years is high. The number of graduates is below all of the other settlements in Hungary, and the district is characterized by the outward migration of young intelligentsia. Owing to the district's situation the residents face several problems, including the fact that the regional centre (Miskolc) is located 70 kilometres from settlements in the district.

Table 1: Pillar I (Sátorajjáújhely district, N=21)

	<i>Average</i>
<i>Proportion of people without any completed years of school out of a population of people over 10 (%)</i>	69.28
<i>Proportion of people with at least completed primary school studies out of a population of people over 15 (%)</i>	82.10
<i>Proportion of people with at least secondary school qualifications out of a population of people over 18 (%)</i>	28.47
<i>Proportion of graduates out of a population of people over 25 (%)</i>	10.87
<i>Time travelled to reach central settlements (microregional, county and regional seats) (min)</i>	35.17

Source: LeaRn database, 2016

Table 2 shows the data of participation in adult education and non-formal learning (Pillar II) in the district. It needs emphasizing that there are settlements of the 21 where over half of the population participated in subsidized adult education, and a quarter of the population in non-subsidized adult education, but the district is still behind the national average. No more than 54% of people enrolled in adult education trainings completed the trainings, which is extremely low with respect to the national overview. The district is characterized by a presence of adult education institutions serving as venues for the trainings, on average 1200 residents can utilize one institution. The number of accredited adult education programs on offer is not so high.



Table 2: Pillar II (Sátorajáújhely district, N=21)

	<i>Average</i>
<i>Proportion of people enrolled in/completing adult education courses.</i>	12.63
<i>Proportion of people participating in non-subsidised adult education courses.</i>	1.18
<i>Proportion of people completing adult education courses out of the total population.</i>	1.30
<i>Number of registered adult education institutions for 1000 residents</i>	1.99
<i>Number of accredited adult education programs for 1000 residents</i>	0.08

Source: LeaRn database, 2016

Table 3 shows institutions of public education, data interpreted in our study as cultural learning (Pillar III). The Sátorajáújhely district consists of 2 towns and 19 villages. The most populated amongst these is Sátorajáújhely: less than 16,000 people inhabit the town. Even though Pálháza is also a settlement of municipal rank, the population of the town was only 1,061 at the 2011 census, with which it was the least populated and youngest town in Hungary in 2011. This difference shows that the presence of small villages (characteristic of the Hegyköz region) has a great impact on the district's data. The population of the district is rather diffuse due to the 16,000-strong town and the small villages. Local media – TV, radio, the press – are not present in all of the settlements.

In the district the number of cultural education institutions greatly differs from the number of cultural institutions. Comparing the rate of participation in cultural events with the number of cultural institutions we may establish that even though there are a lot of cultural institutions in the district, participation in cultural programmes greatly falls behind this.

Table 3: Pillar III (Sátorajáújhely district, N=21)

	<i>Average</i>
<i>Population (people)</i>	1158
<i>Local media (TV, radio, printed press) for 1000 residents</i>	0.12
<i>Number of institutions of cultural education for 1000 person</i>	3.75
<i>Proportion of homes with Internet access (%)</i>	33.65
<i>Rate of participation in cultural events</i>	0.28

Source: LeaRn database, 2016

In Table 4 we may see the data of indices for community cultural and social activity, along which we created the concept of community learning (Pillar IV). The number of non-governmental organisations for 1000 residents is low, as is the rate of regular participation in forms of culture. Minority local governments are available for every 4000th resident. This is possible because the Sátorajáújhely district there are Schwab and Rusyn settlements, too, with their own ethnic local governments.

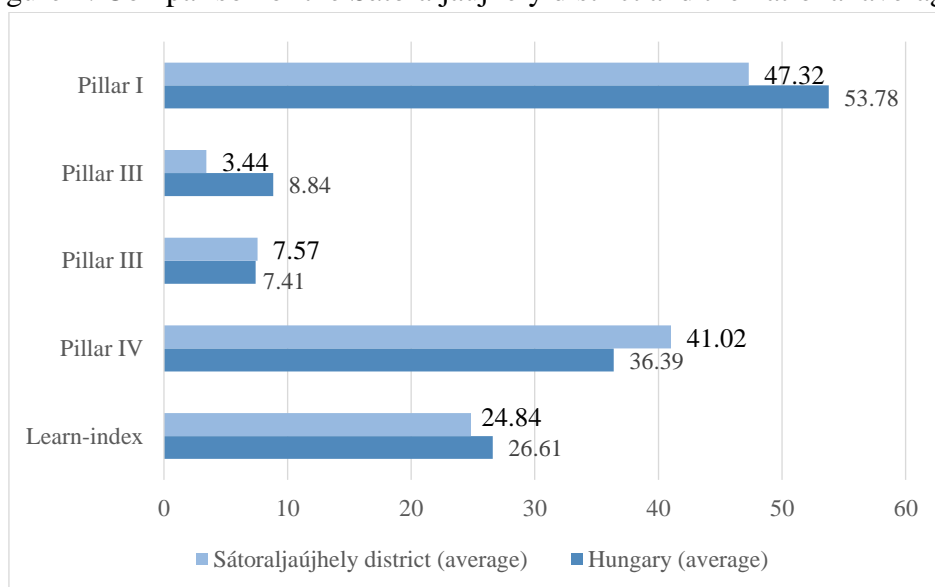
Table 4: Pillar IV (Sátorajáújhely district, N=21)

	<i>Average</i>
<i>Proportion of NGOs for 1000 residents</i>	5.65
<i>Voting in parliamentary elections (% of the population)</i>	57.02
<i>Religious activity (number of believers for 1000 residents)</i>	58.27
<i>Minority local governments for 1000 residents</i>	0.25
<i>Migration balance (2001-2011)</i>	56.94

Source: LeaRn database, 2016

The district's data was compared to the national averages, too (see Fig. 1). For each pillar we have presented averages. The data clearly show that the district falls significantly behind the national average in the fields of formal learning (Pillar I) and non-formal learning (Pillar II), while in the case of cultural learning (Pillar III) and community learning (Pillar IV) it exceeds the national average. In summary the district is below the national average (see Fig. 1: Learn index).

Figure 1: Comparison of the Sátoraljaújhely district and the national averages



Source: LeaRn database, 2016

### The CHEC in Sátoraljaújhely

As a result of the expansion of higher education and under the pressure of massification the institutions started to be differentiated. This meant differentiation by functions and missions as well as horizontal differentiation. Massified higher education, the Bologna system highlight non-traditional, disadvantaged students, their access to higher education is supported by the institutions as well as the government. The question is whether CHEC can be a tool to break out of a disadvantaged economic and social situation? Of course, a degree earned in CHEC can provide access to MA/MSc courses at universities, so further education and interoperability is ensured for students of CHEC. It is a fact, however, that the motivation of disadvantaged students to participate in higher education is enhanced by the geographical accessibility of CHEC (Chatterton & Goddard, 1999; Sorokin, 1998; Hrubos, 2012).

In summer 2015 Sátoraljaújhely's mayor signed a trilateral<sup>14</sup> declaration of intent with the rector of the University of Miskolc: the goal was to establish CHEC. In order to ensure the operability of CHEC at any special request the municipality supplies data on the number of jobs to be filled at

<sup>14</sup> The trilateral declaration of intent signed by the mayor of Sátoraljaújhely and the rector of the University of Miskolc and the practice venues.

partner organisations and companies requiring a degree from higher education, and on the name of the required university qualifications as per the partner organisation's expected future human resource demand, in annual breakdown. Prior to drafting the contract there was a needs assessment conducted in an approx. 50-60-km radius of the town's catchment area, carried out by the municipality's own apparatus: senior students of the secondary schools of 6 towns were asked via a questionnaire. Nearly 900 students participated in the survey. As a border town, Sátoraljaújhely expects to receive students from the Uplands (Slovakia) in the future, too; therefore, several Hungarian-speaking secondary-school students beyond the borders were also asked about their needs. The survey showed that there was significant demand for both trainings in affiliated departments abroad as well as easy access to trainings as to geographical distance. In autumn 2016 the demands were reassessed by the municipality, thus also popularising the training courses to be launched in 2017.

The assistant notary of the municipality defined the necessity of CHEC in 4 points:

1. *Labour market demands*: the number of job vacancies is currently over 100, but there are no employees available with appropriate qualifications. If a company does not find appropriate employees, they can't improve and develop, and this may lead to their moving out of the town. By meeting labour market demands the municipality can keep the businesses in town.
2. *Improving the demographics*: the population of the town decreases by approx. 300 people annually (moving out and deaths), and the municipality primarily wishes to reduce the rate of outward migration.
3. *Financial reasons*: by keeping the companies in place through trainings, they pay taxes to the town.
4. *Historical reasons and prestige*: *'in Sárospatak, a few kilometres from here, culture, education, and higher education were rooted much more intensely as compared to the town's size. There are currently two higher education institutions in operation, and surely the long-standing prestige of Újhely [Sátoraljaújhely has been a town for 750 years – author's remark] evidently comes into play. I think it is not a negligible impact, and I would also say, because I am convinced of this, that*

*Újhely had and now has a cultural role which makes it deserve these institutions', the assistant notary confessed. (1<sup>st</sup> interview)*

The municipality undertakes to provide the teachers with free accommodation, but travel costs and the fees of the tutors are to be borne by the budget of the university. One of the vacated wings of the building in the municipality's property, currently functioning as a grammar school, will be offered as accommodation for the students, and they will also provide rooms for the courses. A high priority and prominent section in the yet unsigned contract, formulated on the basis of the government decree, provides that CHEC cannot incur any extra costs payable by the university.

CHEC started its operation in Sátoraljaújhely in September 2017. 65.4% of the students arrived from the county, but some students applied from neighbouring (15.4%) and more distant counties (19.2%) (Higher Education Admission database<sup>15</sup>, 2017). The University of Miskolc was able to accredit the training of mechanical engineers and health care professionals in CHEC, thus basically the Sátoraljaújhely CHEC operates as an affiliated department of the university.

## **Summary**

The Sátoraljaújhely district is behind the national average in the fields of formal and non-formal learning, but we may also observe that the microregion is prominent in forms of cultural and community learning. However, this seems not to be enough to make a district, a town "viable" in the less frequented north-eastern part of the country. The municipality Sátoraljaújhely organised a higher education opportunity in the town after querying the populace, planning the recruitment basis to be a 50-kilometre radius of the catchment area, which is reflected in the students' applications, too.

The hopes of the Sátoraljaújhely district attached to the CHEC promise to make the microregion capable of keeping a stratum of young, graduate labour force, and thus ensure continuous economic and social improvement in the microregion.

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<sup>15</sup> We hereby thank the Education Office for providing us with access to the database, naturally, with anonymous data.

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## Interview

1<sup>st</sup> interview made at 11<sup>th</sup> February 2016



**PART III.**  
**CONCLUSIONS**





## **CONCLUSIONS**

Behind the spatial appearance and statistical registration of the above mentioned learning regions, cities and communities there are undergoing transformations that are difficult or impossible to measure with traditional statistics. Traditional statistics can not grasp intentions, ambitions and dynamics, that determine the change of a community in the long run. Changes of the community are driven by its resistance, resilience and its desire for renewal. Problem-solving, information flows, and the frequency of innovations determine the desire for renewal.

These ‘desires for renewals’ are called simply social innovations. The aims of these social innovations are to prevent the collapse or stagnation of territorial-social communities. Social innovations are running through the narrower and broader networks of the given community. The bunch of social innovations create development of rural Hungary today. Do not think of big things. The local innovations presented here are not the ones leaving no stone unturned. They only improve the situation of a given community or the community and its region. They are ‘innovations’ since they represent something new in the life of the community. And they can be called ‘social’ since they are initiated bottom-up, by the local people and their leaders. The aim is to strengthen local society by using social networks.

Social innovations--in this sense--are problem-solvings by using informations new to the the local population. To solve its problem, the community has to learn procedures, techniques, attitudes and approaches unknown to them. The force that forms out and drives a team is the challenge that hit the society. The manifest goal is the meet the challenge (e.g. the challenge of emigration; the challenge of losing community organisations like schools, railway stations, the local hospital). A latent goal is the create and/or strengthen local identities. The means by which these goals can be followed are activities that can be willingly joined by as many members of the community as possible. Such as local festivals, local knowledge gatherings, local environmental protection (e.g. park care), local music bands and choir, a pilgrimage organised by the local parish, various sports and games events. Some of these activities are known and tried already. Others are just discovered; such as martial arts that can integrate disadvantaged children and their parents into local public life.

The examples of problem-solving and community learning reflect how local societies try to break out of the crisis after the economic, social and political turn of 1988-1990. The desire for recovery can hardly be a success by local innovations. Without local innovations however, no top-down developmental aid can be successful, be it national or even international, economic or political. Bottom-up and top-down initiatives have to go hand-in-hand. Social innovations (local initiatives) are a must for the recovery of rural Hungary.

The chapters above show also the state-of-art of social innovation in Hungary today. We found local initiatives almost everywhere as we looked for them. The examples suggest that the society lives and moves. What we dare to recommend as the major conclusion of the present book is to build a national policy on those social innovations. We may to contribute to it with this collection of social innovations. The comparison of these innovations suggest similarities but also differences among them, as well as the conditions under which one can succeed while others fail. The hidden message of collecting and comparing social innovations is to make them public and visible, to help them creating a network of innovations, and to guide them into an overarching nationwide movement.



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Julianna Boros is Assistant Lecturer, at University of Pécs, Faculty of Humanities, Department of Community and Social Studies. She joined the Department in 2007. She is also Ph.D. student at University of Pécs, 'Education and Society' Doctoral School of Education. In 2005 she obtained her Masters in Social Policy at the Eötvös Loránd University, Budapest. Julianna is member of the Romology Research Centre (University of Pécs) and the Centre for Research in Education (University of Pécs), and Editorial Board member of Szociális Szemle (Hungarian Social Review). Currently, her research area of interest is education, social integration & employment, territorial disadvantages policies among the Roma ethnic minority in Hungary. The main focus of her Ph.D. thesis was the educational and social opportunities of Gypsy young people. In 2017 she published her Ph.D. research's results in a volume, titled: Personal Paths – Social Situations (in Hungarian).

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Eszter Gergye is PhD student at the University of Pécs „Society and Education” Doctoral School of Education. She completed her MA at the University of Pécs as Romology Teacher (Boyash language specialization) and Curriculum Development Teacher. Her research area is focusing on Roma, Gypsy languages, and the role of linguistic landscape; schoolscape in supporting learning success of minority students in schools. From 2019 Eszter Gergye is assistant lecturer at the University of Pécs, Faculty of Humanities – Department of Romology and Sociology of Education.

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I am a third-year doctoral student at the University of Debrecen. My research topic is about the Hungarian higher education policy. I undertook to investigate Community Higher Education Centres (CHEC). I explore what kind of student and educators the institutions of the North-Grate Plain have; furthermore, I find the answer to the question whether this institution can fulfil its economy developing role in the underdeveloped in the north-eastern regions which seems to lag behind.

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